

LINGUISTIC SURVEY OF INDIA.

Vol. V.

SPECIMENS OF THE HINDU

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LINGUISTI SURVEY OF INDIA.

VOL. VII.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

SPECIMENS OF THE MARĀTHI LANGUAGE.

COMPLIMENTARY

COMPILED AND EDITED BY

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- ” III. Part I. Tibeto-Burman languages of Tibet and North Assam.
 - ” II. Bodo, Nāḡa, and Kachin groups of the Tibeto-Burman languages.
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 - ” II. Bihāri and Oriyā.
- ” VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
- ” VII. Indo-Aryan languages, Southern group (Marāthī).
- ” VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the “Non-Sanskritic” languages)
- ” IX. Indo-Aryan languages, Central group
 - Part I. Western Hindī and Panjābī.
 - ” II. Rājasthānī and Gujarātī.
 - ” III. Himalayan languages
- ” X. Eranian family.
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MAP

Map illustrating the Dialects of Marātī To face page 1

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgari alphabet, and others related to it—

अ a	आ ā	उ ī	ई ī	उ u	ऊ ū	ऋ ri	ए e	ऐ ē	ऐ ai	ओ o	औ ō	औ au
क ka	ख kha	ग ga	ঘ gha	ঞ nu	চ cha	ঝ় olha	জ ja	ঝ় jha	ঞ় jña			
ঢ ta	ঢ় tha	ঢ় da	ঢ় dha	ঢ় ঃ ra	ঢ় ta	ঢ় tha	ঢ় da	ঢ় dha	ঢ় ঃ na			
ঘ pa	ঘ pha	ঘ ba	ঘ bha	ঘ ma	ঘ ya	ঘ ra	ঘ la	ঘ va	ঘ or wa			
ঞ sha	ঞ sha	ঞ sa	ঞ ha	ঞ ra	ঞ pha	ঞ la	ঞ pha	ঞ la	ঞ pha			

Visarga (:) is represented by *h*, thus क्रमणः; *kramah*. *Anusvāra* (') is represented by *m*, thus सिंहः *simh*, वं रामः. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंगः *bangsa*. *Anuñśika* or *Chandra-bindu* is represented by the sign ~ over the letter nasalized, thus मे ~ *me*.

B.—For the Arabic alphabet, as adapted to Hindostani—

।	<i>a, etc.</i>	়	<i>j</i>	়	<i>d</i>	়	<i>r</i>	়	<i>s</i>	়	<i>ɛ</i>
়	<i>b</i>	়	<i>ch</i>	়	<i>ɖ</i>	়	<i>ڙ</i>	়	<i>sh</i>	়	<i>ɛh</i>
়	<i>p</i>	়	<i>h</i>	়	<i>z</i>	়	<i>ڙ</i>	়	<i>s</i>	়	<i>f</i>
়	<i>t</i>	়	<i>kh</i>			়	<i>ڙh</i>	়	<i>z</i>	়	<i>q</i>
়	<i>t</i>							়	<i>t</i>	়	<i>k</i>
়	<i>s</i>							়	<i>z</i>	়	<i>g</i>
									়	়	<i>l</i>
									়	়	<i>m</i>
									়	়	<i>n</i>
									়	when representing <i>anuṣṭubha</i> in Dākā-nagari, by ~ over nasalized vowel	
								়	<i>o</i> or <i>ɔ</i>		
								়	<i>h</i>		
								়	<i>y</i> , etc.		

Tanwîn is represented by *n*, thus لُجْرَهُ *fauran*. *Alif-i-maqṣūra* is represented by *ā*;—thus, دَعْوَى *da'wā*.

In the Arabic character, a final silent *h* is not transcribed,—thus *بَانَهُ* *banda*. When pronounced, it is written,—thus, *بَانَه* *qunah*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन् *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखता *dékhātā*, pronounced *dékhṭā*; (Kāshmiri) कच्[॒]क् *kačh*; कर्[॒]क् *karh*, pronounced *kor*; (Bihārī) देखथि *dékhath*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Maiāthī (া), Pushtō (প), Kāśmīrī (ক, ৰ), Tibetan (ত্শ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Maiāthī (া), Pushtō (প), and Tibetan (ত্শ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī (ৰ) is represented by *ñ*.
- (d) Sindhī শ, Western Panjābī (and elsewhere on the N.-W. Frontier) ফ, and Pushtō ফ or ঘ are represented by *n*.
- (e) The following are letters peculiar to Pushtō :—
া *t*; এ *ts* or *dz*, according to pronunciation; এ *d*; এ *r*; এ *zh* or *g*, according to pronunciation; এ *sh* or *kh*, according to pronunciation; এ *j* or *ঘ*; এ *n*.
- (f) The following are letters peculiar to Sindhī :—
એ *bb*; એ *bh*; એ *th*; એ *t*; એ *th*; એ *ph*; એ *j*; એ *jh*; એ *chh*; એ *ñ*; એ *dh*; એ *d*; એ *dd*; એ *dh*; એ *k*; એ *kh*; એ *gg*; એ *gh*; એ *n*; એ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

એ, represents the sound of the *a* in *all*.

া, " " " " *a* in *hat*.

ঁ, " " " " *e* in *met*.

ঁ, " " " " *o* in *hot*.

ঁ, " " " " é in the French *était*.

ঁ, " " " " *o* in the first *o* in *promote*.

ঁ, " " " " ঁ in the German *schön*.

ঁ, " " " " ঁ in the " " *mühe*.

ঁ, " " " " *th* in *think*.

ঁ, " " " " *th* in *this*.

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwāi) *đissitai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I AM indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. As Editor of the Series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON.

THE SOUTHERN GROUP.

MARĀTHĪ.

Like the Mediate Group of Indo-Aryan vernaculars, the southern one is a group of dialects, and not of languages. It includes only one language, *The Southern Group viz., Marāthī.*

Marāthī with its sub-dialects occupies parts of three provinces, *viz.*, the Bombay Presidency, Berar, and the Central Provinces, with numerous settlers in Central India and the Madras Presidency. It is the principal language of the north-western part of His Highness the Nizam's dominions and of Portuguese India. The area in which it is spoken is, roughly speaking, 100,000 square miles.

On the west, Marāthī is bounded by the Arabian Sea, from Daman in the north to Karwar in the south. The northern frontier follows the *Political Boundaries* Daman-Ganga towards the east and crosses Nasik, leaving the northern part of the district to Khāndēśī. It thence runs along the southern and eastern frontier of Khāndesh, through the southern part of Nīmr, Betul, Chhindwara, and Seoni, where the Satpura range forms the northern boundary. The frontier line thence turns to the south-east, including the southern part of Balāghat and almost the whole of Bhandara, with important settlements in Raipur. The Halbī dialect occupies the central and eastern part of the Bastar State, still farther to the east.

From the south-eastern corner of Bhandara the line runs south-westwards, including Nagpur and the north-western corner of Chanda, where it turns towards the west through the district of Wān, leaving a narrow strip in the south to Telugu. It then continues towards the south, including the district of Basim, and into the dominions of His Highness the Nizam, where it again turns westwards to Akalkot and Sholapur. The frontier then goes south-westwards, in an irregular line, including Sholapur and Kolhapur, to the Ghats, and thence to the sea at Karwar.

Marāthī has to its north, in order from west to east, Gujarātī, Khāndēśī, Rājasthānī, Western Hindī, and Eastern Hindī. To the east we find Eastern Hindī, Gōndī, and Telugu. Halbī, which is separated from Marāthī by Chhattisgarhī and Dravidian languages, merges into Oriyā in the east, through the Bhātrī dialect. In the south we find, proceeding from the east, *Grāmādī*, Telugu, and Kanarese.

Dialects. The dialectic differences within the Marāthī area are comparatively small, and there is only one real dialect, *viz.*, Kōnkanī. There are, of course, everywhere local varieties, and these are usually honoured by a separate name. On the whole, however, Marāthī is a remarkably uniform language.

Three slightly different forms may conveniently be distinguished, the Marāthī of the Dekhan, the Marāthī of Berar and the Central Provinces, and the Marāthī of the Central and Northern Konkan. The last two forms of the language have some characteristics in common, and these are also shared by the rustic dialects of the Dekhan, such as the form of speech current among the Kunbis of Poona.

In the southern part of the district of Ratnagiri the Konkan form of Marāthī gradually merges into Kōnkanī, through several minor dialects.

Several broken dialects are spoken in various parts of the Marathi territory, and will be dealt with in connection with the various forms of that language. In the northern part of the coast strip belonging to Marathi we find some smaller dialects, such as Kāthōdi, Vārlī, Vādīval, Phudīgi, and Sāuvēdi, which in several points agree with Gujarati-Bhili. The Khāndēsi dialect of Khandesh, which has hitherto been classed with Marathi, has in this Survey been transferred to Gujarati. It contains a large admixture of Marathi, but the inner form of the language differs, and its base is a Prākrit dialect more closely related to Saurasēni than to Māhārāshtrī which latter Prākrit is derived from the same base as modern Marathi.

Further towards the east we find some broken dialects, such as Katiyā, Halbi, Bhunjia, Nāhāri, and Kamāri, which have been so largely influenced by Marathi that it has been found convenient to deal with them in this connection, though they are no true Marathi dialects.

Marathi, including its dialects, is the home tongue of several districts which are not included in the present Survey, such as the Portuguese territories and part of His Highness the Nizam's dominions. The numbers of speakers of such districts must be added to the figures returned from the various districts within the scope of this Survey.

Speakers of Marathi in those districts of Central India and the Central Provinces over which the Peshwa and Holkar formerly held sway have been included among the total of those who use the Dekhan form of Marathi as their home language. The details will be found under the different forms of Marathi; the total number of speakers of the various forms of the language within the Marathi territory is as follows:—

Marathi of the Dekhan	6,193,083
Marathi of Berar and the Central Provinces (including the Nizam's dominions)	7,677,132
Marathi of the Konkan	2,350,817
Kōkāri (including Portuguese territories and Madras Presidency)	1,559,029
Total	17,780,861

These figures include the speakers of broken dialects in the Konkan and the Central Provinces. The figures for the Nizam's dominions, Portuguese India, and the Madras Presidency have been taken from the reports of the Census of 1891.

Marathi and its dialects is also, to some extent, spoken outside the territory where it is a vernacular. At the Census of 1891 Marathi and Kōkāri were separately returned. The figures for those districts where Marathi and Kōkāri were spoken as foreign tongues were as follows:—

Marathi spoken abroad in	Number of
Ajmere-Merwara	1,60
Andamans	913
Assam	85
Bengal and Feudatories	909
Burmali	565
Coorg	2,621
Madras	123,530
Mysore	65,356
Punjab and Feudatories	551
Quittah	1,340
Rajputana and Central India	11,072
Sind	9,265
United Provinces and Feudatories	7,414
TOTAL	225,225

Konkani has been returned for the purposes of this Survey as spoken by 20 settlers in Chanda. The other figures which follow have been taken from the reports of the Census of 1891:—

Where spoken	Number of speakers
Mysore	4,165
Rajputana	47
Chanda	20
Georg	2,129
TOTAL	6,362

By adding together all these figures we arrive at the following total for Marathi and its dialects:—

Marathi spoken at home—

Dekhan	6,193,083
Bengal and Central Provinces	7,677,432
Konkan	2,350,817

Marathi spoken abroad	16,221,332
	225,225

TOTAL MARATHI	16,446,557
Konkani spoken at home	1,559,029
Konkani spoken abroad	6,362

TOTAL KONKANI	1,565,391
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GRAND TOTAL	18,011,948
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The Prakrit grammarians tell us that at a very early period there were two principal languages spoken in the Ganges and Jamna valleys, *Origin of Marathi.*

Sauraseni in the west and Magadhi in the east. Between both was situated a third dialect, called Ardhamagadhi, which must approximately have covered the territory within which the modern dialects of Eastern Hindi are spoken. These dialects were recognised as the most important forms of speech in Aryavarta, i.e., the country to the north of the Vindhya range and the River Narmada. To the south of Aryavarta was the great country called Maharahstra extending southwards to the Kistna, and sometimes also including the country of the Kuntalas which broadly corresponds to the southern part of the Bombay Presidency and Hyderabad. The language of Maharahstra was considered to be the base of the most important literary *Prakrit* of the so-called Maharahstrī. The South-Indian author Dandin (sixth century A.D.) expressly states that the principal Prakrit was derived from the dialect spoken in Maharahstra.* And the oldest work in Maharahstrī of which we have any knowledge was compiled at Pratishthana, the capital of King Hala on the Godavari. There is, accordingly, no doubt that the Indian tradition derives the so-called Maharahstrī from the vernacular of Maharahstra, or, in the terminology of the Prakrit grammarians, the Maharahstra Apabhransha, from which latter form of speech the modern Marathi is derived.

* See Kavyadarsha 1. 85, *Maharahstrīśayām bhāshām prakritānam Prakritānam viduh.*

The opinion of the Indian grammarians has not been universally adopted by European scholars, and it will, therefore, be necessary in this place to go into detail in order to explain my reasons for adhering to it.

The arguments generally adduced against the derivation of Marāthī and Māhārāshtrī from the same base are of two kinds. In the first place it is argued that Māhārāshtrī and Saurasēnī are simply two varieties of the same dialect; in the second place it is pointed out that Marāthī in several respects agrees with eastern vernaculars which must apparently be derived from a Māgadha dialect and not from the old language of the Saurasēna country. It will be seen that both arguments are in reality one and the same, and that if it could be shown that Māhārāshtrī was a quite distinct dialect which differed from Saurasēnī and approached the eastern Prākrits, the analogy which certainly exists between Marāthī and eastern vernaculars could no more be adduced against deriving Marāthī and Māhārāshtrī from the same base.

It will, therefore, be necessary to put the supposition of the identity of Māhārāshtrī and Saurasēnī to the test.

Our knowledge of the Prākrits is to a great extent based on the Prākrit grammarians who were not content to describe the various vernaculars which furnished the base for the literary Prākrits, but who also tried to systematise them, and often seem to have constructed general rules out of stray occurrences or phonetical tendencies. The literary Prākrits in this way came to differ from the spoken vernaculars. They were not, however, mere fictions, and the more we learn about the linguistic conditions of old India, the more we see that the differences stated to exist between the various Prākrit dialects in most cases correspond to actual differences in the spoken vernaculars.

On the other hand, the description given of the various Prākrits by the grammarians is not complete, and must be supplemented from the Prākrit literature. This literature is considerable and it makes it possible to get a good idea of two dialects, the so-called Māhārāshtrī and Ardhanāgadī. Saurasēnī is less known, though we are able to understand the principal features of that dialect. With regard to Māgadhi we are almost entirely confined to the rules given by the grammarians.

Professor Pischel has, in his masterly Prākrit Grammar, collected the materials from the grammarians and from the literature and rendered it a comparatively easy task to define the relationship between the different Prākrits.

Classification of the Prākrits Three different classifications seem to be possible, according to the features which we choose as our starting points.

In some features Saurasēnī agrees with Māgadhi as against Māhārāshtrī and Northern and Southern Group. Ardhanāgadī The principal ones are the frequency of single consonants between vowels, and the formation of the passive and of the conjunctive participle.

According to the Prākrit grammarians every Sanskrit unaspirated mute consonant between vowels, if not a cerebral, is dropped in the Prākrits and a faintly sounded *y*, or, in the case of *p* or *b*, a *v*, is substituted for it. This *y* is not, however, written in other than Jaina manuscripts. It seems certain that this rule of the grammarians was a generalisation of a phonetical tendency and did not exactly correspond to the actual facts of the genuine vernaculars. The tendency to drop consonants in such positions must, however, have been strong, as we find its results largely prevalent in modern vernaculars. Compare Marāthī *kumbhār*, Sanskrit *kumbha-(k)āra*, a potter, Marāthī *talē*, Sanskrit

ta-dā(g)a, a tank; Marāthī *sūy*, Sanskrit *sū(ch)i*, a needle; Marāthī *nēnūñ*, Sanskrit *na-(j)ānāmi*, I don't know; Marāthī *bī*, Sanskrit *bī(j)a*, a seed; Marāthī *śam(bhar)*, Sanskrit *śa(t)a*, hundred; Marāthī *pāy*, Sanskrit *pā(d)a*, a foot, and so on.

The Prākrit grammarians make one important exception from the rule. A *t* between vowels becomes *d* in Śaurasēnī and Māgadhī, but is dropped in other dialects. Thus, Sanskrit *gata*, Śaurasēnī and Māgadhī *gada*, Māhārāshtrī and Ardhamāgadhī *gava*, *gaya*, gone. A *t* between vowels is very common, and, especially, it occurs in numerous verbal forms. The result is that its different treatment gives a very marked character to the two groups. There cannot, however, be any doubt that this difference is one of time and not of dialect. The *d* is the intermediary stage between *t* and the dropping of the sound, and there can be no doubt that a *d* was really often pronounced in the vernaculars on which Māhārāshtrī and Ardhamāgadhī were based. For not only does the oldest Prākrit grammarian Vararuchi (ii, 7) allow the change of *t* to *d* in Māhārāshtrī in certain words, but the manuscripts freely write *d* in Māhārāshtrī, a confusion which it would be difficult to explain if the distinction made by the grammarians corresponded to the actual facts in the spoken vernaculars. This point cannot, therefore, be made the basis of a classification.

The passive is formed by adding the suffix *ta* in Śaurasēnī and Māgadhī, but *yya* in the other dialects. Thus, Sanskrit *kriyate*, Śaurasēnī and Māgadhī *kariadi*, Māhārāshtrī and Ardhamāgadhī *karijja*, it is done. This distinction between the two groups has been inferred from the practice of the best manuscripts. There are, however, numerous exceptions, and forms ending in *yyadi*, which is a variant of *yyadi*, seem to occur in Māgadhī verses. This point cannot therefore be urged.

There remains the formation of the conjunctive participle which usually ends in *ua* in Śaurasēnī and Māgadhī and in *ūna* in Māhārāshtrī and often also in Ardhamāgadhī. This latter dialect has, however, several other forms. Thus, Māhārāshtrī *hasiūna*, Śaurasēnī and Māgadhī *hasia*, having laughed. The subsequent linguistic history of India shows that we are here face to face with a real distinction between the north and the south. The *u*-form has survived in Marāthī, in some Rājasthānī dialects, and in Orīyā, while other languages use forms derived from the old participles ending in *ia*.

A division of the Prākrits on account of this distinction cannot, however, seriously be maintained, and Śaurasēnī and Māgadhī differ in so many points that it is out of question to bring them into close connection with each other.

Dr. Höenle, in his *Comparative Grammar of the Gaudian Languages* divided the Prākrit dialects into a western group, *viz.*, Śaurasēnī-Māhārāshtrī, and an eastern, *viz.*, Māgadhī. These two groups ^{A. 15} differ in pronunciation and in the formation of the nominative singular of masculine *a*-bases. The western group changes every *s*-sound to a dental *s*, the eastern to a palatal *ś*; the western substitutes *j* for every initial *j* and *y*, the eastern prefers *y*; the western possesses both *r* and *l*, the eastern only *l*; the nominative singular of masculine *a*-bases ends in *ō* in the west and in *ē* in the east. Ardhamāgadhī agrees with the west in all points excepting the last one, the nominative singular of masculine *a*-bases usually ending in *ē*, but also, in old texts in *ō*.

This last test point, the termination of the nominative, must probably be eliminated from the features which distinguish the east from the west, for the most eastern Prākrit dialect of which we have any knowledge, the so-called Dhaklī, which must have been

based on the dialect spoken in Dæca, forms the nominative in *o*; thus, *puliso*, a man—based. This dialect also differs from Māgadhi in the treatment of *s*-sounds. It possesses a dental *s*, corresponding to *s* and *sh* in Sanskrit, and a palatal *ś*, corresponding to Sanskrit *ś*; thus, *dasy*, ten; *puliesa*, Sanskrit *puṇiśasya*, of the man. Dhakki also seems to use *j* like the western Prākrits. Thus, *jampidum*, Māgadhi *yampidum*, Sanskrit *jalpitum*, to talk.

There thus only remains one of the test points in which the east differs from the west, the use of *l* and *r* respectively. I do not think that this point is of sufficient importance to base a classification on it.

The division of the Prākrits into a western and an eastern group is based on the final classification of the supposition that Saurasēni and Māhārāshtri are essentially Prākrits the same dialect. Since this theory was first put forward our knowledge of the Prākrits has advanced very far, and we now know that the two are radically different. They differ in phonology, in the formation of many verbal bases and of many tenses, in vocabulary, and in their general character. Saurasēni has, on the whole, the same vocabulary as classical Sanskrit, while Māhārāshtri is full of provincial words; the inflectional system of Saurasēni has nothing of the rich variety of forms which characterizes Māhārāshtri. If we add the points of disagreement adduced above, the wide divergence between the two dialects cannot be doubted. The relation between them can be compared to that existing between classical Sanskrit and the Vedic dialects, on the one side the correct and fixed speech of the *śikṣas*, or educated classes, on the other the ever fluctuating, richly varied language of the masses.

In these characteristics Māhārāshtri agrees with Ardhmāgadhi. The close connection between these two Prākrits is so apparent that it has always been recognised. Several scholars have even gone so far as to identify them. Nobody would do so at the present day. There can, however, be no doubt with regard to the close relationship between them, and they may safely be classed together as forming one group as against Saurasēni.

Ardhamāgadhi is the link which connects Māhārāshtri with Māgadhi. This latter Prākrit is very unsatisfactorily known. It seems to comprise several dialects, but we are not, as yet, able to get a clear idea of them. In phonetics they seem to have struck out independent lines of their own. There are, however, sufficient indications to show that they had more points of analogy with Māhārāshtri and Ardhmāgadhi than would appear at the first glance. I pass by some points of phonology, and shall only draw attention to a few facts which seem to show that Māgadhi is based on a dialect, or on dialects, which had an inflectional system characterized with the same rich variety of forms as in Māhārāshtri and Ardhmāgadhi.

Māgadhi has preserved traces of the old dative of *a*-themes, which has been long out replaced by the genitive in Saurasēni. Thus, *rīnāda*, Sanskrit *rīnāśya*, in *o* — to destroy. Such forms are, however, perhaps only correct in verses. There are two forms of the genitive singular and three forms of the locative singular of *a*-bases; thus, *puttāka* and *puttāha*, Sanskrit *putrasya*, Saurasēni only *puttasa*, of the son; *mukhā*, Sanskrit *mukhē*, in the mouth; *kūramu*, Sanskrit *kūpē*, in the well; *kulāhū*, Sanskrit *kulē*, in the family. Saurasēni has only forms such as *lulē*.

The Ātmanēpada form of verbs, which in Saurasēni is confined to the first person singular, is used more freely in Māgadhi; optatives such as *kāryyā*, I may do, occur in Māgadhi as well as the Saurasēni forms *kāreām* or *kārē*; imperatives such as *pirāh*, drink, are used in addition to *pīra*, Sanskrit *pība*, but not so in Saurasēni.

A suffix corresponding to the *illa*, which plays a great rôle in Māhārāshtrī and Ardhamāgadhlī, but not in Saurasēnī, must have been common in Māgadhlī, as the modern vernaculars clearly show. Compare also Māgadhlī *gāmēlūa*, Sanskrit *grāmya*, boorish.

Such instances might be multiplied if we could draw the Māgadhlī of the inscriptions and Pāli into the scope of our inquiry. The preceding indications are, however, sufficient to show that the general character of the Māgadhlī dialects was more closely related to that of Māhārāshtrī and Ardhamāgadhlī than that of Saurasēnī. We seem therefore to be justified in dividing the Prākrits into one inner group, *viz.*, Saurasēnī, and one outer comprising Māhārāshtrī, Ardhamāgadhlī, and Māgadhlī. This latter group shows great variety in its dialects, but has throughout the same character of inflectional richness.

There cannot, then, any more be any objection to the derivation of Māhārāshtrī and Mārāthī from the same base, and we must return to the Indian tradition and to the conclusion that Māhārāshtrī and Mārāthī are based on the same form of speech just as the two names, Māhārāshtrī and Mārāthī, are two different forms of one and the same word.

It is now permissible to draw attention to several points in which Mārāthī agrees

Marāthī and *Māhārāshtrī*.

with Māhārāshtrī. When similar forms also occur in other modern vernaculars, especially in the east, this fact is only in

accord with the remarks above. Even Western Hindi forms can often be adduced which agree with Mārāthī and Māhārāshtrī as against Saurasēnī. This is partly to be explained by assuming that Western Hindi is derived from various sources. Though it is, in its general character, a Saurasēnī dialect, it has also assimilated elements from other, say outer, forms of speech. Māhārāshtrī was, moreover, once the dialect of lyric poetry all over India, and it must necessarily have exercised an influence on other dialects, such as that spoken in the home of the present Western Hindi.

Māhārāshtrī has been preserved in two slightly varying forms, the chief language of Prākrit literature, and the dialect of the non-canonical literature of the Śvētāmbara Jains. This latter form of the language is usually called Jaina Māhārāshtrī, and was perhaps based on the vernacular spoken in Surā-śatra, the modern peninsula of Kathiawar, before the present settlers entered it. The difference between the two forms of Māhārāshtrī is, however, of comparatively small importance and need not trouble us in this connection.

In comparing Mārāthī with Māhārāshtrī, we cannot base our inquiry on the vocabulary. In the first place we know too little of Saurasēnī and Māgadhlī, and in the second place, the vocabulary of modern Aryan vernaculars does not differ to any considerable extent. A comparison of the inflexions will also yield but a small result, the modern system being quite different from that prevailing in the old Prākrits. It will ~~be~~ ^{be} necessary to base our conclusions on those facts in which the old Prākrits are ~~known~~ ^{known} to differ from each other, and where the same difference can be traced down to modern times. We shall begin with some phonetical features.

Long vowels are occasionally shortened in Māhārāshtrī. Thus, in the common word *kumarō*, Sanskrit and Saurasēnī *kumārō*, a boy. Compare *Marāthī kumar*, which is not a poetical form. Other dialects have *kūwar* and *kūwār*.

Haridrā, turmeric, often becomes *haliddī* or *haladī* in Māhārāshtrī. Compare *Marāthī halad*, dative *hal-dūlā*, rural Hindi *halad*, *haldī*, *hardī*.

The Sanskrit vowel *ri* is sometimes differently treated in the old dialects. Thus, Sanskrit *lyita*, Māhārāshtrī and Ardhamāgadhlī *kaa* (compare Māgadhlī, Ardhamāgadhlī

kada, but *Saurasēnī* usually *kida*, done; Sanskrit *ghrita*, Māhārāshtrī and Ardhamāgadhi *ghaa*, but *Saurasēnī* and Māgadhi *ghida*, clarified butter. Similarly we find Marāthī *lēlē*, i.e., *laya-illaam*, done, while *ghī*, clarified butter, according to Molesworth is scarcely used in Marāthī and must be considered as a Hindi loan-word.

Soft consonants are occasionally hardened in the Prākrits. Thus, Māhārāshtrī *machchai* and *majjai*, Sanskrit *mādyati*, he grows mad;

Consonants Māhārāshtrī *rachchai* for *vajjai*, Sanskrit *trajati*, he goes. Compare Marāthī *mal^{en}ē* (Hindi *machⁿā*), to swell; Konkani *tol^uu*, to go.

The aspiration has been transferred in the Māhārāshtrī and Ardhamāgadhi *ghēt̄tu*, Sanskrit *grahitum*, to take. *Saurasēnī* has *genhitum*. The base occurring in the Māhārāshtrī and Ardhamāgadhi forms has only survived in Marāthī. Compare *ghēt̄lē*, taken.

Dental consonants are much more commonly cerebralised in Māhārāshtrī, Ardhamāgadhi, and also in Māgadhi, than in *Saurasēnī*. Compare Māhārāshtrī and Ardhamāgadhi *dasai*, Sanskrit *da^{ka}ti*, he bites, *dahai*, Sanskrit *dahati*, he burns; *dōla*, an eye (compare Sanskrit *dōla*, oscillating), *dōltai*, Sanskrit *dōlāyatē*, he swings; *dōhalaa*, Sanskrit *dōhalaka*, the longings of a pregnant woman. Similarly we find Marāthī *dasⁿē*, to bite; *dāhō* (poetical), heat; *dāl^{en}ē*, to be hot; *dōlā*, an eye, *dōkhā*, longings of a pregnant woman, etc. Similar forms occur also in other dialects.

We may add stay forms such as Sanskrit *lshētra*, Māhārāshtrī and Ardhamāgadhi *chhētta*, Marāthī *śēt*, but *Saurasēnī* *khētta*, Hindi *khēt*, a field; Māhārāshtrī *kira*, Marāthī *kīr*, but *Saurasēnī* and Sanskrit *kīla*, forsooth; Sanskrit *gardabha*, Māhārāshtrī *gaddaha*, Marāthī *gādhav*, but *Saurasēnī* *guddaha*, Hindi *gadhā*, an ass, Sanskrit *pañchāśat*, Māhārāshtrī *pannāsam*, Marāthī *pannās*, while other modern vernaculars have forms such as Western Hindi *pachās*.

The termination of the nominative singular of masculine *a*-bases was *ō* in Māhārāshtrī and *Saurasēnī*. The same is the case in old Marāthī, thus,

Nouns and Pronouns *rārō*, a king; *nandanu*, a son. The final *u* in the latter form is directly derived from an older *ō*.

The genitive of *i*-bases, with which old *in*-bases were confounded, ends in *issa* and *inō* in Māhārāshtrī and Ardhamāgadhi, but only in *inō* in *Saurasēnī*; thus, *aggissa* and *agginō*, Sanskrit *agnēh*, of the fire, *hatthissa* and *hatthinō*, Sanskrit *hastinah*, of an elephant. The form *hatthissa* directly corresponds to Marāthī *hāthi*.

With regard to pronouns we may note that the typical Māhārāshtrī forms *majjha*, my; *tujjha*, thy, have survived in Marāthī *mādzhā*, my; *tudzhā*, thy.

Verbs The Marāthī verb shows something of the same rigidity as the Māhārāshtrī one.

Thus we not only find the old present, future, and imperative, but also some traces of the precative.

Compare—

<i>dēlhē</i>	<i>indriyā</i>	<i>ādhūna</i>	<i>hōiṣē</i> ,	<i>taī</i>	<i>sitōshnā-tē</i>
<i>see</i>	<i>of-senses</i>	<i>dependent</i>	<i>he may-become</i> ,	<i>.then</i>	<i>cold-and-heat</i>
<i>pāvīṣē</i> <i>āni</i>	<i>sukhaduhkhī</i>	<i>ākaliṣē</i>	<i>āpana-pē</i> ;		
<i>he-will-get</i> and <i>with-pleasure-and-sorrow</i>		<i>he-will-bind</i>	<i>himself</i> ;		

'See, if a man is dependent on his senses, then he will feel cold and heat and become subject to the feeling of pleasure and sorrow' (*Dnyānāśvārī*, ii, 119). Such forms have

usually been explained as passives, by assuming that the old passive can also be used as an active. The explanation given above seems, however, in some cases preferable.

The old passive survives in forms such as *lābhneñē*, to be got; *disneñē*, to appear, and so on. In old poetry, however, a passive formed with the characteristic *j* is in common use; thus, *vadhijatī*, they are killed; *kijē*, it is done. Such forms have been confounded with the remains of the old precreative, and both were probably felt to be identical. In modern Marāthī only the forms *mhañjē*, it is said, namely; and *pāhijē*, it is wanted, have survived.

It is of importance to note that such forms correspond to the Māhārāshtrī passive ending in *ijai*, while Śaurasēni has *jadi*.

Marāthī infinitives such as *mārū*, to strike, are directly derived from Māhārāshtrī forms such as *mārium*, to strike. The participle of necessity, which ends in *avva* in Māhārāshtrī, *tavya* in Sanskrit, has survived in most modern dialects, sometimes as a futuro or an infinitive, as in eastern dialects, sometimes as a present participle passive as in Sindhi. Marāthī, as well as Gujarātī, uses forms derived from this participle as infinitives, but has also retained it in its original meaning of a future participle passive. Thus, Marāthī *myā karāvē*, Māhārāshtrī *maē kariavam*, it should be done by me, I should do.

The Marāthī conjunctive participle in *ān*, old Marāthī *ñ* and *u-niñ*, i.e. *ñ* + *niñ*, is derived from the corresponding Māhārāshtrī form ending in *āna* and *um*, and has nothing to do with the Śaurasēni form which adds *ia*. Thus, Sanskrit *kritvā*, Māhārāshtrī *kariñna*, *karium*, Marāthī *karū*, *karumā*, *karūn*, but Śaurasēni *kariā* and *kudua*.

We may add the frequency with which the suffix *illa* is used in Māhārāshtrī and probably all eastern Prākrits, just as its modern representative *l* in Marāthī, and, lastly, the use of the emphatic particle Māhārāshtrī and Ardhāmāgadhi *chā*, *chia*, *chcha*, Marāthī *chi*, *ts*, Chhattīsgarhi *ech*, but Śaurasēni *jēva*, Gujarātī and Rājasthānī *j*.

Such points of agreement cannot fail to add strength to the conclusion that Māhārāshtrī Prākrit was based on the vernacular of the Marāthā country, which is the direct source from which modern Marāthī is derived.

Marāthī is the only modern vernacular which has been derived from the old Māhārāshtrī Apabhramśa. That latter form of speech had a distinct character of its own. Though being of the same general kind as the eastern vernaculars, it differed from them in several points and sometimes agreed with Śaurasēni, especially in the pronunciation of certain sounds. The modern representative of the old Māhārāshtrī Apabhramśa is Marāthī, and it is, therefore, to be expected that that form of speech occupies a somewhat independent position, sometimes agreeing with the languages of the outer, and sometimes with those of the inner group. That is also the case. Moreover, the conservative character of Marāthī has tended to make this independence greater than it was, and at the present day Marāthī is a language with very well marked frontiers, and does not merge into any of the neighbouring forms of speech. The border line between Marāthī on one side and Gujarātī, Rājasthānī and Western Hindi on the other, is very sharply marked. In the west we see that Gujarātī Bhili and Khāndēśi gradually become more and more influenced by Marāthī. But even when such dialects assume the linguistic form of Marāthī, as in the case of Vādāval, Vārlī, etc., they retain the character of mixed forms of speech and are no real connecting links. Similar is the state of affairs in the east. The Halbi dialect is not a connecting link between Marāthī, Chhattīsgarhi and Oriyā, but a

Place of Marāthī in reference to other Indo Aryan vernaculars

mechanical mixture of all these three languages, spoken by a tribe whose language did not originally belong to the Indo-Aryan Family.

Relation of Marathi to the Inner Group. It has already been stated that Marāthi in some points agrees with the languages of the inner group. The principal ones are as follows:—

The pronunciation generally. In Kōnkanī, however, we find some features which agree with the state of affairs in the east. Thus Kōnkanī possesses the short *e* and *o* sounds and pronounces the short *a* like the *o* in 'hot.'

Marāthi has two *s*-sounds, a dental *s* and a palatal *ś*. This latter sound is used before *y* and before *i*, *ī*, and *ē*, which vowels are usually pronounced almost as *yi*, *yī*, *yē*, respectively, a state of affairs which is not in accord with the principles prevailing in the east. The palatal pronunciation of *s* is, therefore, due to the combination of *s* and *y*, and quite different from the Bengali *ś*, which has another origin as the eastern Prākrits clearly show. Some Marāthi dialects only know the dental *s*.

The pronunciation of the palatals as *ts*, *dz*, respectively, also occurs in some eastern dialects, and in Kāshmīrī. A similar pronunciation is common in several dialects of Gujarātī and Rājasthānī. Exact parallels to the Marāthi pronunciation of *s* and of the palatals are only found in Telugu. Such points do not, therefore, prove a closer connexion between the pronunciation of Marāthi and of eastern vernaculars.

On the other hand, *v* and *b* are distinguished as in Gujarātī, Pañjābī, Sindhi, and, partly, in Rājasthānī. Marāthi has a cerebral *l* like Rājasthānī, Gujarātī, Pañjābī, and also Oriyā.

With regard to the inflexion of nouns and verbs, it should be noted that Marāthi has three genders like Gujarātī and some rural dialects of Western Hindi.

The nominative singular of strong masculine bases ends in *ā* as in the east and in some dialects of Western Hindi, but in *ō* in Kōnkanī. The nominative plural ends in *ē* as in Western Hindi.

Marāthi possesses a separate case of the agent and, in consequence thereof, uses the passive construction of the past tense of transitive verbs. The verb is put in the neuter singular if the object is accompanied by a case suffix. In the Konkan, however, it agrees with the object also in such cases, just as it does in Gujarātī and Rājasthānī. Kōnkanī also agrees with Gujarātī in possessing a separate form of the nominative singular of the personal pronoun of the first person; thus Kōnkanī *hāv*, Gujarātī *hāv*, I.

The nominative singular masculine of demonstrative and relative pronouns ends in *ō* as in Western Hindi, like the nominative of masculine *a*-bases in Māhārāshtrī.

Marāthi uses an *n*-suffix to form a verbal noun, as does also Western Hindi. The same suffix, however, also occurs in Eastern Hindi, and Marāthi has also a *v* inflexion like Gujarātī and eastern vernaculars.

None of these points are of sufficient importance to prove a closer connexion between Marāthi and the languages of the inner group. They are partly due to the conservative nature of the language, as in the case of the preservation of a separate case of the agent, and they are partly of the same nature as those features in which Māhārāshtrī agreed with Śārasānī.

In other points Marāthi agrees with the languages of the outer circle. The points Relation of Marathi to the Outer Circle of analogy in pronunciation have already been noted, and it has been stated that they are of relatively small importance.

On the other hand, the preceding pages dealing with the relationship between Marāthī and Māhārāshtrī will have revealed many facts which show that the phonetical laws of Marāthī often closely agree with those prevailing in the east. Of greater importance, however, are several points of analogy in inflexion.

All weak *a*-bases in Marāthī have an oblique form ending in *ā*; thus, *bāp*, a father, dative *bāpā-lā*. The same form also occurs in the east. Thus, Bihārī *pahar*, a guard, oblique *pah'rā*. The eastern vernaculars do not, it is true, use this form regularly. Its existence is, however, of sufficient importance to be adduced in this place. Marāthī also shows the origin of this form. In addition to the oblique base ending in *ā*, it also, dialectically, uses a form ending in *ās*; thus, in the Konkan, *bāpās-na*, by the father. *Bāpās* directly corresponds to the Māhārāshtrī form *bappassa*, of a father, and it is evident that *bāpā* has the same origin, the change of *ss* to *h* being already found in Māhārāshtrī.

The termination of the second person singular of verbal tenses ends in *s* as in Bengali, Bihārī, and Eastern Hindi. Kōnkanī, however, uses *y* like Kāsmīrī, and in Berar and the Central Provinces the second person is usually formed like the third person without an *s*.

The past tense has different forms for the three persons, as in eastern dialects. The personal suffixes are the same as in the case of the old present, and it is, therefore, doubtful whether Marāthī possesses the so-called pronominal suffixes which play so great a rôle in many outer languages. The *s* which is, in some dialects, added to the second person singular of all verbs, may perhaps be such a suffix. In a similar way we sometimes find a *t* added to the second person plural, and an *n* to the third person singular. Compare forms such as *kariēs*, it was done (by thee); *sāgīl'lān* (Konkan and Berar), it was said (by him). Such forms are, however, only occasionally used, and the whole question about pronominal suffixes must be left open so far as Marāthī is concerned.

The past tense is formed by adding an *l*-suffix as in the east. This feature pervades the whole conjugational system and gives a peculiar colour to the language which is entirely wanting in the inner group. Gujarātī, it is true, forms a pluperfect participle by adding an *l*-suffix. This seems, however, to be one of those points in which that language has been influenced by the vernaculars formerly spoken in its present home. The *l*-suffix must be derived from the Prākrit suffix *illa* which played a great rôle in Māhārāshtrī, Ardhamāgadī, and probably also in Māgadī. It is a secondary suffix, added to the old past participle passive, and it is, consequently, originally not necessary. We also find that it is occasionally dropped, not only in the east, but also in Marāthī dialects; thus, Chitpāvānī *māy'rā* and *mārilā*, it was struck. On the other hand, this suffix is used in a much wider way in Kōnkanī. The oldest instance of its use in the mī. *u* way is the Ardhamāgadī *āyilliya*, brought.

The future is formed by adding an *l*- or *n*-suffix. This form has been compared with the *l*-present in Bihārī. An *l*-future also occurs in Rājasthānī and some northern dialects. The base of the Marāthī future is identical with the habitual past, the old present. Sometimes, however, the two differ; thus Nāgpurī *nidzō*, I used to sleep, but *nidzal*, I shall sleep; Karhādī *mār'gī*, thou wilt strike (the corresponding form of the habitual past does not occur in the materials available). It is, therefore, perhaps allowable to conclude that the Marāthī future (and past habitual) has preserved traces of two old forms, the present and future. Māhārāshtrī future forms such as *karihisi*, thou wilt do; *karihii*, he will do, would regularly become *kariś* and *kari* in Marāthī.

The most important points in which Marāthi agrees with eastern vernaculars are thus the oblique form of weak *a*-bases, the termination of the second person singular of verbal tenses, the distinguishing of the various persons in the past tense, and the *l*-suffix of the same form. These points are of sufficient importance to justify us in stating a closer relationship between Marāthi and the languages of the east. It should, however, be borne in mind that all these characteristics can be explained from the features of Māhārāshtrī Prākrit.

In many points Marāthi differs from all other Indo-Aryan vernaculars. We may mention the almost universal use by nouns of a distinct oblique base; the dative in *s*; the genitive suffix *tsā*; the possessive pronouns *mādzhā*, my; *tudzhā*, thy; the numeral *pannās*, fifty; the conjunctive participle ending in *ān* (compare, however, Oriyā), and so on.

The position of Marāthi as compared with other Indo-Aryan vernaculars may, therefore, be defined as follows.

General conclusion In some points it has developed peculiar forms of its own; in others it agrees with the languages of the inner group, more especially, in pronunciation; and in important points of inflexion it forms one group with the eastern vernaculars of the outer circle.

In the Konkan there are important points of agreement with Gujarāti, a fact which may perhaps be accounted for by the supposition that the Marāthi-speaking inhabitants of the Konkan once occupied the modern Gujarat, and only settled in the Konkan after having lived for some time in the neighbourhood of the Gujarātis. The tradition according to which their original home was Trīhōtra may be a faint recollection of such a migration.

The Marāthā country has long been famous for its literature. The Vaidalbhī Riti,

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the literary style of the Berar school of Sanskrit writers, was highly praised by Dandin, as far superior to the artificial style of the east, the Gaudiyā Riti. The old Māhārāshtrī lyrics fully justify this praise, and later poets such as Rājaśekhara proudly mention Māhārāshtra as *Sarasi ati-janma-bhūmī*, the birth-place of the goddess of eloquence, where the sweet and serene, the graceful and agreeable, nectar of poetry is found. We cannot in this place give even a rapid survey of the Prākrit and Sanskrit literature connected with Māhārāshtra. We must be content to give a short account of the later literature in Marāthi.

The revival of literature in the Marāthā country is, just as is the case elsewhere in India, closely connected with the religious renaissance which can be traced from the time of Śākāra down to the present day. The oldest Marāthi literature is, therefore, religious. It is due to the wish to make the religious thoughts and ideas of the old Sanskrit literature accessible to those who were not masters of any language other than their own vernacular. Sanskrit works were, therefore, translated and free paraphrases were made. The bulk of Marāthi literature is of this description, and like its prototype, it is written in verse. Prose compositions are later, and have not played the same rôle.

For the history of Marāthi literature and the development of the Marāthi language it is of importance to note that almost all its poets have come from the Dekhan and the country round Paithan. The Konkan and Berar do not claim a single name of importance.

The beginning of Marāthi literature seems to be connected with the Vishnuite reformation inaugurated by Rāmānuja (beginning of the twelfth century). To him Vishnu was the 'Supreme Deity, endowed with every possible gracious attribute, full of love and pity for the sinful beings who adore him, and granting the released soul after death a home of eternal bliss near him.'

The same religious devotion to Vishnu, or, as he calls him Vithobā, meets us in the *Abhangs*¹ of Nāmdēv, who is considered to be the first Marāthī poet. He was a tailor from Pandharpur, and probably flourished in the middle of the thirteenth century. Most of his works have been lost, but some of his stanzas have found their way into the *Adigranth* of the Sikhs, and they can still impress us with his devotion to God, for whom he longs 'as the Chakravāka longs for his mate or a child for its mother.'

A contemporary of Nāmdēv was Dnyānōbā, or Dnyānēśvar who wrote a paraphrase of the *Bhagavadgītā* in the *Övī* metre. He lived at Alandi, north of Poona, and his work, the *Dnyānēśvarī* or *Bhāvārthadīpikā*, is dated Śaka 1212 = 1280 A.D. This work is very highly esteemed among the Marāthās. It is penetrated by deep religious feeling, but is also pervaded with the barren philosophy of later Hinduism.

The poet Mukundarāya probably belongs to the same age. His best known work is the *Virēka-Sindhu*, or Ocean of Discrimination, which is strongly influenced by orthodox Vedantism.

The next important poet whose works have been preserved is Ekanāth, a Rigvēdin from Paithan, who died in 1609. His favourite metre was the *Övī*, but he also wrote *Abhangs*. His principal works are based on Sanskrit originals and are devoted to the praise of Vishnu. His *Ekanāthī Bhāgavata* is based on the 11th *Skanda* of the *Bhāgavata-Purāna*, and has been printed in Bombay. He further wrote the *Bhāvārtha-Rāmāyana*, the *Rukmini-Svayamvara*, the *Śrātmasukha*, etc., and also composed works in Hindostāni. He was a contemporary of Shūhjī, the father of Śivājī, and is spoken of as an ardent student of the *Dnyānēśvarī*.

His daughter's son was Muktēśvar, who was born in 1609, and lived at Paithan. He is often spoken of as the master of the *Övī* metre, and his principal works are paraphrases of Sanskrit originals. He wrote part of a *Mahābhārata*, a *Bhāgavata*, a *Śata-mukha-Rāvanākhyāna*, and, according to tradition, also a *Rāmāyana*.

We have now come down to the time of Śivājī, the founder of the Marāthā power. This national hero, who is usually known as a rude and treacherous warrior, was himself influenced by the growing Marāthī literature, and its greatest poet courted his favour. He sat as a pupil at the feet of Rāmdās (1608-1681), the son of a Kulkarni in Jamb at the Godavari, who spent his life in devotion to Rāma, and hence changed his name Nāriyan to Rāmdās. Śivājī is said at one time to have offered him his whole kingdom, but Rāmdās declined the offer, and continued till his death to live as an unmarried devotee. The principal work of this author is the *Dāsbōdh*, on religious duties, and he also wrote numerous *Abhangs* and *Ślōkas*.

f. Tukāīām (1608-1649) was born at Delhi, a small village to the north of Poona, and his father is said to have been a Śūdra. By profession he was a wandering reciter of *Kathās* or religious stories and legends, and he is considered to have brought the *Abhang* to the highest perfection. His poetry is devoted to the praise of Vithobā. Religious longing and devotion, affectionate love and moral purity, are the keynotes of his verses, many of which are also remarkable for the sincere consciousness they exhibit of the idea of sin,—an expression of religious faith rarely met with in older literature, but which was in later times imitated by poets such as Mahāpati.

¹ 'Abhang' is the name of a metre. The word means 'unbroken,' and refers to the poems being of indefinite length, and to the loose, flowing, nature of the rhythm.

A contemporary of Tukārām was Vāman Pandit (died 1673), a Rigvēdin from Satara, who studied in Benares, and also wrote in Sanskrit. His style is heavy, and the predilection for *yamakas* and other artificial embellishments show the growing influence of the Sanskrit Kāvya. He wrote a commentary on the *Bhagavadgītā* in the *Ötī* metre, called the *Yathārthadipikā*, and numerous works based on the *Mahābhārata*, the *Rāmāyana*, the *Bhāgavata*, and so on.

Śrīdhār (1678-1728), the most copious of all Marāthi poets, was a Brāhmaṇ from the neighbourhood of Pandharpur. His works were mostly based on the Sanskrit epics and on the Purānas, and are highly popular. Some of the titles are *Rāmavijaya*, *Hariwijaya*, *Pāndavapratāpa*, *Śivalilāmrīta*, and so on.

Amritārāya, who was a Dēśastha Brāhmaṇ, lived in Aurangabad about the middle of the eighteenth century. He was renowned as a *sighrakari*,¹ and wrote also in Hindostānī. His works are partly based on the Purānas, and are partly of a more metaphysical description. They abound in various kinds of alliterations. Like Tukārām he used to perform recitations.

A younger contemporary of Amritārāya was Mōrōpant or Mayūra Pandit (1728-1794), a Kāshādā Brāhmaṇ from Baramati in the Poona district. As a boy he acquired considerable proficiency in Sanskrit, in which language he also wrote some poems. His Marāthi works are largely influenced by Sanskrit poetry. He used all the artificial apparatus of Sanskrit rhetoric, and freely introduced Sanskrit words into his Marāthi. His works, which include a *Bhārata*, a *Bhāgavata*, several *Rāmāyanas*, a *Mayūrahēkārati*, and so forth, are held in high estimation among his countrymen, but are less palatable to European taste.

Mahipati (1715-1790), a Dēśastha Brāhmaṇ of the Rigvēdins from Tahribad near Paithan, was an imitator of Tukārām, but his chief importance rests on the fact that he collected the popular traditions about national saints, and put them in a poetical form. His various works, such as the *Bhaktavijaya*, the *Bhaktalilāmrīta*, the *Santavijaya*, the *Santalilāmrīta*, are usually described as the *Acta Sanctorum* of the Marāthās. They are partly based on older works by Nābhājī and Udbhavachidgān, but partly also on oral tradition, and narrate the miraculous life and doings of older deified poets such as Dnyānōbā and Tukārām.

There are, besides, a great many minor poets, such as Chintāmani, Raghunāth (end of eighteenth century), Prabhākara and others, who mainly based their poems on the Purānas, the *Mahābhārata*, and the *Rāmāyana*. It is not, however, possible to enter into details.

Almost all the Marāthi poetry mentioned on this and the preceding pages is religious. Erotic lyrics have, however, also been highly appreciated by the Marāthās from the earliest times. We possess a precious testimony to this leaning of the national mind in the famous *Sattasai* of Hāla. In modern Marāthi the erotic poetry is principally represented by the so-called *Lāvanis*, small ballads usually put into the mouths of women, and often of a rather scandalous description. Among the authors of *Lāvanis* we may mention Anantaphandi (1744-1819), a Yajurvēdin from Ahmadnagar, who also mis-used his poetical genius in lavishing praise on Bājī Rāo, the last Peshwa, and Rāmjōsi (1762-1812), a Dēśastha Brāhmaṇ from Sholapur. In this connection we may also mention the *Naukā Krītan* of Viśvanāth, and the *Anangarang* of Kalyāna Mala.

¹ A *sighrakari* is a poet who is able to compose a poem on any topic without preparation or delay, an *improvisatore* or extempore poet.

The feats of the national heroes from Sivaji and downwards, have furnished materials for numerous *Pāvādūs*, or war-ballads, mostly by nameless poets, which are sung everywhere in the country. Lastly, the numerous proverbs current among the Marāthās should be noticed. A good selection has been published by Manwaring. See Authorities below.

The prose literature in Marāthī is of much smaller importance. It embraces narratives of historical events, the so-called *Bakhars*; moral maxims such as the *Vidur Nīti*; folk tales, such as the *Yētāl Pantēvīśi*, the *Simhāsan Battīśi*, the *Śuk Bāhattarī*, and so forth. In modern times a copious literature of prose works has arisen, mainly translations from English, and several journals and newspapers in Marāthī are published, chiefly in Bombay and Poona.

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A.—Early references.

Mahārāshtra as the name of a country, does not seem to occur before the sixth century A.D., when it is mentioned by Varāhamihira in his *Brihat-Samhitā*, v, 61. The reference to the language of Mahārāshtra as the base of the principal Prākrit in Dandin's *Kāiyādarśa*, i, 35, belongs to about the same time.

The name was also known to the Chinese pilgrim Huen Tsiang, to Albiūnī, and to Ziāu-d-din Barni. See the references in Yule's *Hobson-Jobson*, s. v. *Mahratta*.

The first reference to Mahārāshtrī as the name of a language seems to be in Vararuchi's Prākrit Grammar, the date of which cannot be ascertained. Other grammarians simply use *Prākritam*, i.e., the Prākrit language, instead.

Later authors, such as Rāmatarkavāgiśa and Kramadīvara, mention a dialect called Dākshinātyā as a form of Apabhramśa, i.e., in this connection, as one of the vernaculars of India. Dākshinātyā is, in the Sāhitya Darpana stated to be identical with Vaidarbhitikā, the vernacular of Berar. Dākshinātyā is usually mentioned together with Māgadhi and Aīdhmāgadhi and Professor Lassen was therefore inclined to class it with those dialects. We are not, however, told that Dākshinātyā has any characteristics of its own. On the contrary, Mārkandēya expressly states that Dākshinātyā is not a separate dialect, *lakshānākaraṇāt*, because it has no characteristic marks of its own. It is, therefore, impossible to base anything upon the names Dākshinātyā and Vaidarbhitikā. They may, or may not, correspond to the modern Dakhini and Varhādi, the dialects of the Dekhan and Berar respectively. Modern Marāthī is, at all events, so old that the mention of Dākshinātyā and Vaidarbhitikā can refer to it. The oldest Marāthī inscription of which anything is known, goes back to about A.D. 1115-8, and an inscription of some extent is dated A.D. 1207. Compare *Epigraphia Indica*, Vol. i, pp. 313 and f.; Vol. vii, p. 109. It should be mentioned that a reference to the dialect of the Dākshinātyās, or Southerners, occurs in the Michchhakatikā, where we are told that it was no distinct form of speech. On account of their knowledge of various aboriginal languages the Dākshinātyās are said to speak as they thought proper. The passages which might be expected to illustrate this dialect are, however, written in Śaurasēnī.

The first mention of the Marāthā country in Europe seems to be found in Friar Jordanus' *Mirabilia Descripta* (c. 1328). The passage containing the reference has been reprinted in Yule's *Hobson-Jobson*, l. o., and is as follows:—

^o 1328. "In this Greater India are twelve relations Kings, and more There is also the Kingdom of Maratha which is very great"—Friar Jordanus, 41."

The same authority also reproduces the earliest mention of the Marāthi language of which I am aware. It has been taken from John Fryer's—*A New Account of East India and Persia*, London, 1698, and it is dated 1673. It is as follows:—

‘1673 “They tell their tale in Maratty by Profession they are Gentues”—Fryer, 174’

Other old references to the Marāthas and their country will be found in *Hobson-Jobson*. They may here be left out of consideration, and we shall turn to early mentions of the language.

The Konkan form of Marāthi was early dealt with by Portuguese missionaries, who called it the northern dialect of Kōnkanī. A paraphrase of the contents of the Gospels in that language by Francisco Vas de Guimaraens, was printed in 1659, and a grammar by an unknown missionary was completed in the seventeenth century. See the authorities quoted under Konkan Standard below, p. 65.

The Kōnkanī dialect was described at a still earlier date. The old references will be found among the authorities dealing with that form of speech. See p. 166.

Marāthi itself began to occupy European scholars early in the eighteenth century. It was considered to comprise two dialects, Balabande and Marāthi. In reality, however, these are only the two common characters used in writing Marāthi, Balabande corresponding to the Bālbōdh and Marāthi to the Mōdī character.

Marāthi does not seem to be represented in the translations of the Lord's Prayer published by Joh Chamberlayne in 1715. La Cioze in a letter to Theophilus Siegfried Bayer dated November, 1731, mentions Marāthi as *Marathica lingua*, also called *Balabande*. He rightly remarks that the written character is identical with Dēvanāgari. See *Thesaurus epistolicus Lacrozianus*, Vol. iii, Lipsiae 1746, p. 61, where a specimen of the written character is given. La Cioze derives the alphabet from Hebrew.

In the same work, Vol. i, Lipsiae 1742, p. 338, is printed a letter from Benj. Schultze, the well-known author of one of the first Hindostānī grammars, who for some time lived as a missionary in Madras. The letter is dated the 28th January 1734, and it contains the incidental remark that Schultze had sent specimens in the Dēvanāgari and Balabande languages to Europe. We learn from other sources that he furnished translations of the Lord's Prayer into Marāthi. His manuscripts were preserved in Leipzig, and afterwards published in several collections, for the first time in the *Orientalisch- und Occidentalischer Sprachmeister* of Johann Friedrich Fritz. This book which was printed at Leipzig, 1718, was an enlarged reprint of a similar work by Johann Heinrich Hager, published in Leipzig, 1741, which is, in its turn, based on older collections by Andreas Muller. The *Sprachmeister* was, however, revised by the Danish Missionary Benj. Schultze, just mentioned, who added 15 Indian specimens from his own collections. It accordingly contains the Mōdī character on pp. 94 and ff. which is called *Marathicum Alphabetum*. On pp. 120 and ff. some remarks on Hindostānī, taken from Schultze's *Grammatica Hindostanica*, have been printed. We are here told that the *Balabandish* and *Marathick* language is a daughter of the *Dēvanāgari* language, that is of Sanskrit. P. 121 gives the *Balabandu*, i.e., the Bālbōdh character. On p. 206, we find the first ten numerals in Marāthi figures. Between pp. 212 and 213 is inserted a comparative vocabulary called *Tabula exhibens harum linguarum affinitatem et differentiam*. The fifth and sixth columns in this table contain some words in Marāthi, with the headings *Marathice* and *Balabandice*, respectively. The two columns are identical. Column 9 contains the same words in Kōnkanī, Cuncanice. To the *Sprachmeister* is annexed a

collection of versions of the Lord's Prayer. It includes the Lord's Prayer in Goanica, p. 85; Balabandeca, p. 90; and Marathica, p. 93, all by Schultze. The *Sprachmeister* furnishes the materials for the mention of the 'Marathica' and 'Balabandeca' languages in the *Alphabetum Brammhamicum seu Indostanum universitatis Kast.* Rome, 1761, p. ix. This work, which was published by the Congregatio de Propaganda Fide, was soon followed by the *Grammatica Marasta*, Rom., 1778, and a *Catechismo da Doutrina Cristam*, Rom., 1778, in Portuguese and Marāthī.

From about the same time is Iwarus Abel's *Sympnoa symphona, sive undecim Linguarum orientalium Discors exhibita Concordia, Tamulicæ videlicet . . . Marathicæ, Balabandicæ . . . Cuncanicae . . .* Kopenhagen, 1782.

Lorenzo Heivras y Panduro, a Spanish Jesuit from Galizia, also dealt with Marāthī in his huge cyclopedia *Idea del Universo*, Cesena, 1778-87. The twentieth volume has the title *Vocabulario poliglotto con Prolegomeni sopra più di et Lingue*, Cesena, 1787, and contains a comparison of 63 words in 154 languages. The Marāthī portion is printed on p. 163. The ensuing volume, the twenty-first, is a collection of versions of the Lord's Prayer in more than 300 languages and dialects. The title of this part is *Saggio pratico delle Lingue con Prolegomeni e una Raccolta di Orazioni Dominicali in più di trecento Lingue e Dialctti*. It contains a Marāthī version on p. 143, and a Goanese one on p. 145, both after Benj. Schultze, and also, on p. 146, another Marāthī version, after the Catechism, mentioned above.

Some Marāthī words are also given in the Russian publication *Glossarium comparativum Linguarum totius Orbis*. St. Petersburg, 1787. They were reprinted by Franz Carl Alter in his book *Ueber die Samskradamische Sprache*, Vienna, 1791.

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The Scriptures were partly translated into Marāthī by the Serampore missionaries. The New Testament and the Pentateuch were published in 1807, the prophetic books in 1821. A Kōnkanī translation of the Bible appeared at Serampore in 1819.

The list of authorities which follows does not include the works mentioned in the preceding pages. It should be compared with the shorter lists printed below under Konkan Standard and Kōnkanī. See pp. 65 and 166.

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Marāthi is usually written in the so-called Bālbōdh or in the so-called Mōdi character.¹ Bālbōdh, *lit.* 'teachable to children' is identical with Dēva-Written character. nāgarī, and has been described in Vol. v. Part ii, pp. 7 and ff.

It is used in almost all printed books, and also, to a great extent, in private transactions and letters. The Mōdi character is almost totally confined to the latter kind of writing. An example of its use will be found on pp. 259 and ff. It consists of the following signs:—

VOWELS

अ a	ऐ ā	ऐ i, ī	ऐ u, ū
ऐ ē	ऐ ai	ऐ o	ऐ au
ऐ ah			ऐ an

CONSONANTS.

ए la	ए kha	ए ja	ए gha	ए na
ऐ cha	ऐ chha	ऐ ja	ऐ jha	ऐ ña
ए ta	ए tha	ए da	ए dha	ए ña
ए ta	ए tha	ए da	ए dha	ए ña
ए pa	ए pha	ए ba	ए bha	ए mu
ए ya	ए ra	ए la	ए ea	
ए sa	ए shu	ए sa	ए ha	
ए la	ए ksha	ए daya		

The forms of the vowels given above are only used at the beginning of words or syllables. When the vowels follow a consonant they are expressed by means of secondary signs in the same way as in the Dēvanāgarī alphabet. For the sake of teaching these signs the alphabet is disposed in Bārākhādis, or series of twelve letters, each containing a consonant combined with all possible vocalic sounds. Such Bārākhādis are:—

ए—ए—ए—ए—ए—ए—ए—ए—ए—ए—ए—ए—	ल—ल—ल—ल—ल—ल—ल—ल—ल—ल—ल—ल—
ए—ए—ए—ए—ए—ए—ए—ए—ए—ए—ए—ए—	क—क—क—क—क—क—क—क—क—क—क—क—
ए—ए—ए—ए—ए—ए—ए—ए—ए—ए—ए—ए—	ग—ग—ग—ग—ग—ग—ग—ग—ग—ग—ग—ग—
ए—ए—ए—ए—ए—ए—ए—ए—ए—ए—ए—ए—	त—त—त—त—त—त—त—त—त—त—त—त—

A short note on the Mōdi Character by B. A. Gupṭe will be found in the *Indian Antiquary*, Vol. xxxiv, 1905, pp. 27 and ff.

In Kōñkānī the Kanarese and also the Roman alphabet are often used for the printing and writing of the dialect. Compare below p. 167. The Kanarese letters have been described in Volume IV under Kanarese.

Mr Beames has justly pointed out that Marāthī has 'a very decided individuality, a type quite its own, arising from its comparative isolation for so many centuries.' The vocabulary chiefly consists of Tadbhavas of different age. The loans from Persian are comparatively unimportant. On the other hand, old Tadbhavas have, since the revival of Marāthī literature, to some extent been replaced by Sanskrit loan-words. Thus, we now find *prasād*, favour, instead of the *pasāy* of Dnyānōbā's poetry; *gambhir*, deep, instead of his *gahir*; *nāth*, a lord, instead of his *nāh*, and so on. The general character of Marāthī has been described by Mr. Beames as follows:—'Marāthī is one of those languages which one may call playful—it delights in all sorts of jingling formations and has struck out a larger quantity of secondary and tertiary words, diminutives, and the like, than any of the other tongues.'

Pronunciation.—The short *a* is pronounced like the *u* in English 'but.' In Kōñkānī, however, it assumes the open sound of *o* in 'hot,' as is also the case in Bengali. Thus, *toññi*, to go. A short *a* is inherent in every consonant which is not combined with any other vowel. In poetry this short *a* is always pronounced. Thus, *ghar*, a house, is pronounced *ghara*. Such a word is, therefore, said to be disyllabic. In the same way *gharās*, to a house, is said to have three syllables, and so on. On the other hand, in everyday speech the final short *a* of a polysyllabic word is not pronounced. Thus, *ghar*, a house; *bahin*, a sister.

In a word of three syllables, which ends in a vowel other than *a*, a short *a* in the penultimate is slurred; thus, *tsāl'mi*, a sieve. In words of four syllables a short *a* in the antepenultimate is silent, thus, *kar'eat*, a saw. In a word of five syllables a short *a* in the second syllable, and, if the word does not end in a silent *a*, in the penultimate is silent. Thus, *sār'khaval*, resemblance; *var'lav'lā*, an extra payment. The short *a* in compound words is dropped in the same cases as in the uncompounded word. Thus, *vi-sar'vā*, he forgot; *hal'hal'nē*, to be agitated.

These rules are observed in the Konkan, in the northern part of the Dekhan, Berar, and the Central Provinces. In the Dekhan south of Poona every short *a* is fully sounded, though the educated classes try to conform their speech to the Poona standard, thus, *visuralā*, he forgot. A final *a* is, however, in most cases silent. This tendency to pronounce the short *a* is probably due to the influence of the neighbouring Kanarese. It is most strongly developed in Kolhapur where even the short final *a* is often fully sounded, thus, *dōna*, two. Similar is the case in the dialect of the Saraswat Brahmans of Karwar. See below, pp. 188 and ff.

Short and long *a* are often interchangeable with *ā*, more especially in the termination *ñ* of neuter bases, of the instrumental and of verbal forms, and in the termination *ēn* of the future. Thus, *gharñ*, *gharāñ*, and *gharāñ*, houses; *bāpā-nēñ* and *bāpā-nāñ*, by the father; *sāngit'ñēñ* and *sāngit'ñāñ* or *sāngit'ñāñ*, it was said; *mhanēñ*, *mhanāñ*, or *mhanāñ*, I shall say. The *a*-forms are not admitted into literature or into the language of the educated classes in the Dekhan, but are quite common in the Konkan, Berar and the Central Provinces.

Short *i* and *u* as final vowels only occur in loan-words such as *mati*, intelligence; *bhānu*, sun. In the dialect of the Saraswat Brahmans of Karwar, however, final *i* and *u* are quite common.

I and *u* are always long in the penultimate of words ending in a silent *a*; thus *mārit*, striking; *lākūl*, wood; *ñis*, a sugarcane. They are short when they are followed by a full nasal sound; thus, *unt*, camel. These rules, however, only apply to the language of the educated classes.

When a word is inflected or ends in a long vowel the long *i* and *u* of the penultimate are shortened or changed to *o*; thus, *mārit*, striking, *māritā* or *mār'itā*, while striking.

A long *ā* is apparently also shortened under the same conditions, though it is written as long, thus, *hatās*, written *hātās*, to the hand; *kanās*, written *kānās*, to the ear. In such cases *a* has the sound of *a* in Italian *ballo*.

E is commonly pronounced as *yē*; thus, *yēh* and *ēk*, one. This form is common everywhere with the exception of Poona and the neighbourhood. Literary forms such as *yēnē*, to come; *yēthē*; and *ēthē*, here, etc., show that the pronunciation of *ē* as *yē* has been common all over the Marāthi country. *Ē* is commonly interchangeable with *yā*; thus, *tē*, or *tyā*, *vēlēs*, at that time. Compare *śam-bhar*, for *śyam-bhar*, and *śēm-bhar*, hundred.

The *Anusvāra* is commonly written before surd consonants in order to denote the nasal corresponding to the consonant. Thus, *ñ* *unñ*, a camel; *ñāñi* *māñdi*, a thigh. Such nasals occur before soft mutes, and also, if the preceding vowel is short, before hard mutes. In other cases the *Anusvāra* coalesces with the preceding vowel to a nasal vowel which is indicated by means of the *Anunāsika*. Thus, *āt*, inside; *bhōtāt*, an eyebrow. In Sanskrit words the *Anunāsika* before *r*, *s*, *sh*, *s*, and *h* is pronounced as a nasal *ñ*, and before *y*, *l*, and *o* as a nasal *y*, *l*, *ñ*, respectively. Thus, *sāñsār*, the world, *sāñhār*, destruction of the universe; *sañyōg*, junction.

The *Anunāsika* is often dropped, or, when it is considered necessary to pronounce it distinctly, in order to distinguish between forms which would otherwise be confounded, replaced by *u*. The latter pronunciation is especially used in honorific words such as *tyānlā*, to him (honorific plural). Thus, *gharāt*, in the house; *tyā-nē*, by him. In the Southern Konkan, however, the nasal pronunciation is very marked.

The gutturals, dentals, and labials are pronounced as in Sanskrit.

The palatals are pronounced as in Sanskrit in words borrowed from that language and from Hindostānī, and in Marāthi words before *t*, *ñ*, *ē*, and *y*; thus, *chand*, fierce; *jamā*, collected; *chikhal*, mud; *bāpā-chē* *ghar*, the father's house; *māghyā* *gharāt*, in my house. *Ch* is also pronounced in the same way in *chār*, four. This form is derived from Prākrit *chattārī* and *chaurū* probably through the steps *chaārī*, *chārī*; compare *ghōdyās* from *ghōdaassu*, *ghōdaās*, to a horse. The numeral 'forty' is usually pronounced *tsālis*. In other cases the palatals are pronounced as *ts*, *tsh*, *dz*, *dzh*, respectively. In the Konkan this pronunciation is also common before *ē*. Thus, *tsākar*, a servant; *dzāññē*, to go; *dzē* (Konkan), which

Jñ is pronounced as *dny*, or, in the Konkan, as *gy*; thus, *dnyān* or *gyān*, knowledge. The sound only occurs in borrowed words.

The cerebrals are usually pronounced as in Sanskrit. The cerebral *cl* after vowels is, however, pronounced as an *r* in the Central and Northern Konkan, and as an *r* in some dialects in Berar and the Central Provinces, and probably also elsewhere. Thus, *ghōñā*, *ghōrā* and *ghōrā*, a horse. We may compare the change of *d* to *l* between vowels in Māhārāshtrī-Prākrit; thus, Sanskrit *tañāga*, Māhārāshtrī *talāa*, Marāthi *talē*, a tank. In some rustic dialects in Berar *d* is, in a similar way, often confounded with *l*; thus, *ghōlā*, a horse, *dzavāl*, near. The cerebral *ȝ* is often confounded with the dental *n*, though both

have a different origin, thus, *pāñi* instead of *pāñi*, water. It has often been stated that the cerebral *n* is more common in the Konkan. This statement, however, only applies to the Konkani dialect, where the two sounds seem to be correctly distinguished. In Nagpur every dental *n* is said to become cerebral. All the specimens forwarded for the use of this Survey, however, give a dental *n* in all places.

Marathi possesses a cerebral (ঃ) as well as a dental (ং) *l*-sound. The former is derived from a single *l* between vowels in Prâkrit, the latter from a double *ll*; thus, *käl*, Mâhâ-râshtri *kälō*, time; *phäl*, Mâhâ-râshtri *phullam*, flower. The cerebral *l* is pronounced by putting the tip of the tongue against the palate and allowing the air to pass on both sides. On the coast, from Thana to Rajapur, the cerebral *l* has become dental, and in Berar and the Central Provinces it is often pronounced as an *r* or as a *y*. Thus, *mâli*, *mâli*, *mârī*, and *mâyi*, a gardener.

The consonant *v* has a sound between *v* and *w*. It is produced by bringing both the lips (not only the lower one as in English) in contact with the upper teeth, the rounding of the lips being less than in pronouncing a *w*. Before *i*, *î*, *ē*, *y*, and *h* it sounds almost like a *v*, while in other positions it approaches the sound of *w*. A final *v* coalesces with a preceding vowel to a kind of diphthong: thus, *gâv*, a village, pronounced almost as *gâð* or *gâv*. Before *i*, *î*, and *ē*, a *v* has a tendency to be dropped. Thus, we find *istō* and *rîstav*, fire; *îs* and *vis*, twenty, *yel* and *vêl*, time. Such forms occur all over the Marathi country, especially in rustic dialects.

Marathi has two *s*-sounds, a dental *s* and a palatal *ś*. The latter is used before *z*, *î*, and *ē*, and *y*, and in loan-words from Sanskrit and Persian. Thus, *śimphî*, a caste name; *śil*, a stone; *śet*, field; *śyam*, blue. Similarly *śam-bhar*, instead of *syam-bhar* or *śem-bhar*, hundred. Dialectically every *ś* is changed to *s*. A cerebral *sh* only occurs in borrowed words such as *śesh*, rest; *śosh-nê*, to dry up. It is pronounced as an *s*.

Aspirated letters have often lost their aspiration, thus, *hât*, Prâkrit *hattha*, hand; *mâdz*, Prâkrit *majha*, waist; *sângñê*, Prâkrit *samghai*, to say. In the Southern Konkan and Dekhan, where Marathi borders on Kanarese, dispiration is almost the rule.

Nouns.—Nouns may end in a short silent *a*, or in a long vowel, including *ē*, with or without nasalisation. A few nouns end in *ai*, *î*, and *au*. Final *i* and *u* only occur in borrowed words such as *kavi*, a poet; *mati*, intelligence; *dhênu*, a cow.

The bases of nouns are weak, when they end in a short inherent *a*, or strong, when they end in a long vowel or a diphthong. Thus, weak, *ghar*, house; *bhint*, wall; strong, *ghôdâ*, horse; *môti*, pearl. The long final of strong bases is derived from contraction. Thus, *ghôdâ* goes back to a Prâkrit *ghôdau*; *môti* to a Prâkrit *mottiam*.

Gender.—There are three genders, masculine, feminine, and neuter. The neuter is used to denote inanimate beings, and also animate beings in the plural where both the natural genders are included, or the gender is left undecided; thus, *mân-sê*, people. In the Konkan the neuter singular is commonly used to denote females before the age of puberty; thus, *chêdû*, a girl. In the plural the neuter is often used as a honorific feminine; thus, *bâi-sâhêb alî*, the lady came.

Strong bases ending in *â* are, if they are not borrowed words, masculine. The corresponding feminine and neuter terminations are *î* and *ë*, respectively; thus, *mul-gâ*, a boy; *mul-gî*, a girl; *mul-gë*, a child.

Number.—There are two numbers, the singular and the plural. Of masculine nouns only those ending in *â*, which take *ë* instead of *â*, change for the plural. Thus, *bâp*, father, fathers; but *ghôdâ*, a horse; *ghôdë*, horses.

Most feminine nouns add *ā* in the plural; thus, *jibh*, a tongue, plural *jibhā*; *ghōdi*, a mare, plural *ghōdyā*, *bāyāhō*, a woman, plural *bāyāhā*. Compare borrowed words such as *kathā*, a tale, plural *kathā*.

Most feminine nouns ending in a short silent *a*, form their plural in this way. They are derived from Prākrit bases ending in *ā*; thus, *jibh*, a tongue, goes back to a Prākrit *jiōbhā*. In Prākrit there was also a large class of feminine nouns ending in *ī*. This final *ī* must be dropped in Marāthi, and these old *ī*-bases, therefore, look exactly like old *ā*-bases. Thus, *jibh*, a tongue, Prākrit *jibbhā*; *mūth*, a fist, Prākrit *mūthī*. These two classes are, however, distinguished in declension, and the old *ī*-bases form their plural, not in *ā*, but in *ī*, thus, *bhīnt-ī*, walls, *uēl-ī*, creepers, etc. To this class belong many verbal nouns which in the nominative are identical with the verbal base. Thus, *bhēt*, a meeting, from *bhēt-nē*, to meet, *thēr*, a deposit from *thēt-nē*, to deposit, and so forth.

Some feminine nouns ending in *ī* do not change in the plural; thus, *dārū*, liquor and liquors.

Neuter nouns ending in *ī* form their plural in *ī*, all other neuter nouns add *ī*; thus, *talē*, a tank, plural *talī*; *ghar*, a house, plural *gharē*; *mōtī*, a pearl, plural *mōtyī*, and so forth.

Words ending in *ī* and *ū* do not change in the plural; thus, *lāti*, a poet, poets; *dhēnu*, a cow, cows.

Case.—Cases are formed by adding postpositions, not, however, to the base, but to a modification of it called the oblique form. There are, besides, some remains of the old synthetic cases of the Prākrits. The most common of those old forms is a dative ending in *s*, thus, *bāpās*, to a father. *Bāpās* is derived from Prākrit *bappassa*, the genitive of *bappō*, a father, the genitive having replaced the dative in all Prākrits. The origin of the form has, however, been forgotten, and *s* is now used exactly like other dative suffixes and is added to the oblique base of all nouns; thus, *mul'gyās*, to daughters. The original force of a genitive can still be seen in the Konkan where this form in *s* is often used as an oblique base. See p. 66 below.

An old locative occurs in forms such as *gharī*, in the house; *pāyā*, at the feet. It is very common in poetry. In the Koukan we find another old locative in the word *gēr*, in the house.

An old instrumental ends in *ī*, plural *ī* and *hī*; thus, *kumarē*, by the boy; *kāulī*, by the crews; *īkārēhī*, by the lord (honorific plural). Such forms are mostly confined to poetry.

The oblique form of borrowed words ending in *i* and *u* ends in *ī*, plural *ī*, and *ā*, plural *ā*, respectively. Thus, *lāti*, a poet, obl. sing. *lāvī*; *dhēnu*, a cow, obl. plur. *dhēnū*.

Masculine bases ending in *ā* and neuter bases ending in *ī* change *ā* and *ī* to *yā*, plural *yā* in the oblique form. Thus, *ghōlā*, a horse, obl. sing. *ghōdyā*, obl. plur. *ghōdyā*; *talē*, a tank, obl. sing. *talyā*, obl. plur. *talyā*. *ī* is often substituted for *yā*, thus *ghōlē-lā*, to the horse. *Rādēlā*, a king, often rejects the *y* of the oblique form in writing; thus, *rājā-Ladē*, to the king. The same is also the case in other words after palatals, the *y* being only seen in the palatal pronunciation of the preceding consonant.

All other masculine and neuter bases add *ā*, plural *ā* in the oblique form. Thus, *bāp*, a father, obl. *bāpā*, plur. *bāpā*; *mōtī*, a pearl, obl. plur. *mōtyī*.

Masculine bases ending in *ū*, however, usually retain the *ū*; thus, *tsākū*, a pen-knife, obl. plur. *tsākū*. In other bases ending in *ā* the oblique form often also ends in *ā* or *vā*;

thus, *nātū*, a grandson, obl. *nātū*, *nātā*, and *nātrā*. *Bhāū*, a brother, usually forms *bhārā*. Many neuter bases in *ā*, especially all diminutives, add *ā*, plur. *yā*; thus, *karṇādū*, a kid, obl. *karṇdū*; plur. *karṇdē*, obl. *karṇdī*. In the Konkan both masculine and neuter *ā*-bases often add *vā*, plur. *vā*; thus, *lādū*, a cake, obl. *lādāvā*.

The oblique singular of feminine nouns ending in *ī*, *ā*, and *ō* is like the base; thus, *gādī*, a cart, obl. *gādī*; *bāyākō*, a wife, obl. *bāyākō*. Old *ī*-stems ending in a silent *a* take *ī*; thus, *āg*, fire; obl. *āgī*. Old *ā*-stems ending in a silent *a* and borrowed words ending in *ā* form the oblique base in *ē*; thus, *jibh*, tongue, obl. *jibhē*; *kathā*, a tale, obl. *kathē*. The same is often the case with feminine *ā*-bases in the Konkan, and feminine *ī*-bases in Kōnkaṇi. Thus, *dzalū*, a leech, obl. *dzalā* and *dzalāvē*; *rānū*, a queen, obl. *rānyē*. In female names ending in *ā* the polite oblique form ends in *ā*; thus, *Yamunā-kadē*, to Yamunā. The oblique plural is the nasalised plural base; thus, *gādyā*, carriages, obl. *gādyā*.

In Berar and the Central Provinces the nasalisation of the oblique plural is often dropped and a *hī*, *ī* or *hā* may be added. Thus, *bāpā-hī-kadē*, to the fathers.

An old oblique plural ending in *n* occurs in compounds such as *paisān-paisā*, every piece; *gharan-ghar*, every house

The usual postpositions will be found in the Skeleton Grammar. It should be noted that the dative is also used to denote the object of transitive verbs when it denotes a person, or, else, when it is emphasised, as is also the case in connected languages; thus, *tyā-nē Rāmā-lā hākūn dīlī*, he drove away Rama; *hyā nās'hyā āmbyā-lā kāy mē khān*, what, shall I eat this rotten mango?

Adjectives.—Adjectives are not inflected unless they end in *ā*, in which case they form their feminine in *ī*, and their neuter in *ē*. The plural then ends in *ē*, fem. *yā*, neut. *ī*, and the oblique form in *yā* or *ē*; thus *tsāng'lā mānās*, a good man; *tsāng'lyā bāyākā*, good women; *tsāng'lī mulē*, good children. The oblique form is used before inflected nouns. The genitive in *tsā* is such an adjective; thus, *bāpā-chyā gharāt*, in the father's house; *tsāng'lyā mul'gyās*, to good girls. The suffix *tsā* is also used to form ordinary adjectives from nouns; thus, *ghar'tsā* belonging to the house

Verbs.—Verbs are quoted in the form of the verbal noun ending in *nē*; thus, *kar'nē*, to do. The old present tense, which is used in poetry to denote all times, has developed into a habitual past, thus *karī*, I used to do. In the negative it expresses unwillingness in the past, thus, *tō gharāt džāi-nā*, he house-into would-not-go. The imperative and the future are likewise old forms; thus, *karīn*, I shall do; *kar*, do. All other tenses are formed from participles. The present participle is used in the formation of present tenses, the past participle passive forms the past tense, and a present conjunctive is formed from the future participle passive; thus, *mī uth'tō*, I rise; *mī uth'lō*, I rose; *mī uth'vā* or *myā uth'vē*, I should, or may, rise

The tenses formed from the present participle are all active, and the subject of the sentence is also the subject of the verb and agrees with the latter in number, person, and gender; thus, *tō kar'tō*, he does; *tī kar'tē*, she does. This construction is called by Native grammarians the *karītā prayōga*, the Active construction.

The past participle has a different meaning in intransitive and in transitive verbs. In intransitive verbs its meaning is an active one. Thus, *gēlā*, Sanskrit *gata*, means 'gone,' 'having gone.' The past tense of intransitive verbs is accordingly used in the Active construction; thus, *mī uth'lō*, I rose.

The past participle of transitive verbs is passive. Thus, while *vāchit* means 'reading,' *vāchilā* means 'having been read,' 'read.' 'The boy reads a book' is *mulgā pōthi vāchitō*, but 'the boy read a book' must be expressed 'a book was read by the boy,' *mulgyā-nē pōthi vāchili*. Here the verb agrees in number, person, and gender with the object. This construction is called the *karmani prayōga*, or Passive construction and is used in all cases where the object is uninflected.

In other cases the participle is put in the neuter gender, and the object of the verb is put in the dative. Instead of 'I killed him' we thus say 'a killing was done by me with reference to him,' *myā tvā-lā māritē*. This is called the *bhāvē prayōga*, or Impersonal construction. It is used when the object is inflected, that is, in most cases where the object of a transitive verb is a person. In the Konkan, however, the passive construction is often also used in such cases.

The future participle passive or participle of necessity never has an active sense. Thus, *tgālārē* means 'to be gone,' *eundum*; and *mārārē*, which is to be killed, *interficiendum*. The tenses formed from this participle of intransitive verbs should accordingly be expected to be used in the impersonal construction; thus, *myā uṭhārē*, it is to be risen by me, I should rise. A tendency exists, however, to forget the passive force of the participle, and thus we often find the active construction, the participle agreeing in gender, number, and person with the subject. Thus, *tō uṭhārā*, he may, or might, rise; *tī uṭhāvī*, she may rise, etc. In the case of transitive verbs either the passive or the impersonal construction is used. Thus, *apāīādh nā karādā*, sin should not be committed; *myā vātērārē*, I should read.

The preceding remarks will have shown that transitive and intransitive verbs differ in construction in the past tense and in the subjunctive. There are, however, some transitive verbs which take the active construction in their past tense. Such verbs are *tarānē*, to pass over, *padkānē*, to study; *pāvānē*, to obtain, *pinē*, to drink; *bōlānē*, to speak; *mhanānē*, to say, *lēnē*, to put on; *visarānē*, to forget; *sikānē*, to learn; *samadēnē*, to understand, *harānē*, to loose, etc. Thus, *tō bōlālō*, he said; *tī dhadā sīkālī*, she has learnt her lesson.

The Marathi verb is generally stated to have two conjugations. The first comprises intransitive verbs and such transitives as use the active construction, the second most transitives. Verbs ending in vowels and *h* form their present tense after the first conjugation. Verbs ending in *h* form their past tense after the second conjugation, while the past tense of vocalic roots is irregular.

Both conjugations agree in the formation of most tenses. They differ in the following particulars. In the present and past participles and in tenses formed from them an *i* is inserted between the base and the suffixes in the second conjugation, while verbs following the first insert an *a*. Thus *māril*, striking; *uṭhat*, arising; *mārlā*, struck; *uthlā*, arisen. Similarly the characteristic vowel of the habitual past and the future is *i* in the second, and *ē*, or, dialectically, *ā*, in the first conjugation. Thus, *mī karīn*, I shall do; *mī uthēn*, or *uthān*, I shall arise.

The two conjugations are, however, continually confounded, not only in poetry, but also in the current speech of the people, especially in Berar, the Central Provinces and the Konkan.

The terminations of the various persons will be found in the Skeleton Grammar on pp. 30 and f. It should, however, be noted that the difference between the second and third persons has a strong tendency to disappear. The details are as follows.

In the singular the second person usually takes the form of the third person in Berar and the Central Provinces. Thus, *tu āhē*, thou art ; *tu gēlā*, thou wentest. In Kōnkanī the second person usually ends in *y* ; thus, *tū āsāy*, thou art.

In the plural the second person often has the same termination as the third in Dekhan and Kōnkanī ; thus, *āhāt*, Kōnkanī *āsāt*, you are ; in Sholapur even *āhōt*, we are. In Berar and the Central Provinces the second person plural of the past tense is usually like the third, and in Kōnkanī also the first person plural takes the same form. Thus, Berar *gēlē*, you went, they went ; Kōnkanī *gele*, we went, you went, they went.

A dialectical termination of the second person plural is *v*, which is found in a few cases in the Konkan, thus, *hāv* and *hā*, you are ; *mār'sīv*, you shall strike.

The third person singular often ends in *n* in the Konkan, Berar, and the Central Provinces, regularly only in the past tense of transitive verbs. Thus, *tyā-na sāngit'lān*, he said.

The verb substantive has in the Konkan a form different from that used in other districts, *ā* being substituted for *ō* ; thus, *mī hāy* instead of *mī hāy*, I am.

The present tense of finite verbs will be found in the Skeleton Grammar. Instead of the termination *ē* of the first person singular neuter, however, we commonly find *ō* in the Dekhan ; thus, *mī karitō*, I (neuter subject) do. The termination *tē* used with a subject of the feminine gender is commonly replaced by *tī* in the Dekhan and *tyē* in the Konkan. Thus, *tī karitī*, or *Larityē*, she does.

In the Konkan, Berar, and the Central Provinces, the present tense is very commonly formed by adding the abbreviated verb substantive to the present participle without any change for gender. Thus, Konkan *mī sōdītāy*, that is *sōdīt-hāy*, I seek ; Berar *tō*, *tē*, *yētē*, he, she, comes ; Nagpur *tē džātēt*, they go.

The past and future participles passive are commonly used as verbal nouns. The past participle passive in such cases takes a subject in the nominative, in the same way as when it is used as a past tense. A postposition is afterwards added, the participle being inflected like an ordinary noun. Thus, *tum-chī tsālīrī sōdīlyā-var*, your service left-on, on having left your service ; *tujhī āī vār'lyā-pāsūn*, thy mother dead-from, since your mother's death.

The future participle passive is used in the dative and genitive cases as an infinitive of purpose, a verbal noun, and a gerundive. Thus, *bāy pāh'ryā tsālā*, go to see the garden ; *vātsāv'yā-chē pustuk*, a book to read ; *mī marāv'yā-tsī nīhī*, I am not to die.

The usual verbal nouns will be found in the Skeleton Grammar. Several other dialectical forms occur ; thus, *tsārāvā-lā*, in order to tend (Konkan, Berar, Central Provinces), formed from a base *tsārāv* ; *karā-lē*, in order to do ; *tsārāy-lē*, in order to tend (Same localities), form a verbal noun *tsār* ; *tsār'yā-lē*, in order to tend (Berar), from a verbal noun *tsārē*, and so on.

The conjunctive participle usually ends in *ān* ; thus, *karān*, having done. Besides this there is a form ending in *ōn*, corresponding to poetical forms ending in *ōn*, *ōni*, *ōniyā*. It is occasionally met with all over the Marāthī country ; thus, *nīghōn*, having gone out.

Several forms of the transitive verb are, as has already been pointed out, in reality passive. There is, accordingly, no necessity for a separate passive voice. Marāthī has further preserved many verbal doublets, the one being intransitive or an old passive, the other an active verb. Thus, *gal'ne*, to drop ; *gāl'nē*, to strain : *tsār'nyē*, to graze ; *tsār'nē*, to cause to graze, to feed : *pad'nyē*, to fall ; *pād'nē*, to fell : *tut'nē*, to be

broken; *tōd'ne*, to break, etc. In other cases the passive is expressed in a periphrastic way; thus, *tyā-tsā uddhār hōi*, he will be saved. The Hindi passive, formed by adding the verb 'to go' to the past participle passive, is used in business letters, and does not really belong to the language; thus, *mī mārilā džāin*, I shall be struck.

The potential verb is formed from the future participle passive and is always used in the passive or the impersonal construction. Thus, *ma-lā uṭhar^{at}ē*, for-me arising can be-done, I can rise.

Old passive forms are *pāhijē*, it is wanted; *mhan^ojē*, namely, *lit.* it is said. Other old passives only occur in poetry.

When the preceding remarks are borne in mind it is hoped that the principal features of the language will be easily understood from the short grammatical sketch which follows.

MARĀTHĪ SKELETON GRAMMAR.

B.—Finite Verb.

FIRST CONJUGATION—*Uthⁿē*, to rise.Infinitive, *uṭhā*.Verbal Noun—(1) *uphⁿē*; (2) *uphāyās*, -yā-lā, -yā-chē; (3) *uphāvⁿās*, -yā-lā, -yā-chē; (4) *uphⁿē*.Participle, *Uthāt*, *Uthātā*, *Uthātās*, Future, *Uthⁿnār*, Nom of Agency, *Uthⁿnārā*.Conjunctive Participle, *Uthān*, having risen.Adverbial Participle, *Uthⁿātā*, *Uthⁿātā-nā*, while rising.

	Present, I rise, etc.	Past, I rose, etc.	Past habitual, I used to rise, etc.	Future, I shall rise, etc.	Subjunctive, I may rise, etc.		Imperative, rise, etc.
					Active construction.	Impersonal construction.	
Sing.	<i>uthⁿē</i> , f. -lā, n. -lā	<i>uthⁿē</i> , f. -lā, n. -lā	<i>uthē</i>	<i>uthēn</i> .	<i>uthāvā</i> , f. -vā, n. -vā	<i>myā</i>	
	<i>uthⁿē</i> , f. -lā, n. -lā	<i>uthātā</i> , f. -tās, n. -tās	<i>uthē</i>	<i>uthēsl</i>	<i>uthāpās</i> , f. -pās, n. -pās	<i>tiā</i>	<i>āth</i> .
	<i>uthⁿē</i> , f. -lā, n. -lā	<i>uthātā</i> , f. -tā, n. -tā	<i>uthē</i>	<i>uthēl</i>	<i>uthāvēt</i> , f. -vēt, n. -vēt	<i>tyā-nē</i>	<i>uthāt</i> .
Plur.	<i>uthⁿē</i>		<i>uthē</i>	<i>uthātā</i>	<i>uthātē</i> , f. -yā, n. -tā	<i>āmhi</i>	<i>uthātē</i>
	<i>uthⁿē</i>		<i>uthē</i>	<i>uthātā</i>	<i>uthāpāt</i> , f. -yāt, n. -tāt	<i>tumhi</i>	<i>uthātā</i>
	<i>uthⁿētāt</i>	<i>uthⁿē</i> , f. -yā, n. -tāt	<i>uthat</i>	<i>uthⁿētāt</i>	<i>uthātātē</i> , f. -yātē, n. -tātē	<i>tyā-nēt</i>	<i>uthat</i>

Present Definite, I am rising, etc., *mi uthat āhē*, etc.*Imperfect*, I was rising, etc., *mi uthat hōtō*, f. *hōtē*, u. *hōtā*, etc.*Present habitual*, I usually rise, etc., *mi uthat asⁿē*, f. *asⁿē*, n. *asⁿā*.*Perfect and Pluperfect*, formed by adding, respectively, *āhē* and *hōtē* to the Past tense, thus, *tu uthātā āhē*, thou hast risen, etc.*Past Conditional*, had I risen, etc., *mi uthⁿētātē*, etc., inflected like the Past tense.SECOND CONJUGATION—*mārⁿē*, to strike.Participles, Present, *māritā*, Past, *mārlātā*, Future, *mārⁿnār*.

	Past, I struck, etc.		Past, habitual, I usually struck, etc.	Future, I shall strike, etc.	Subjunctive, I should strike, etc.		
	Passive construction.	Impersonal construction.			Passive construction	Impersonal construction	
Sing.	<i>myā</i>		<i>myā</i>	<i>mārī</i>	<i>myā</i>	<i>myā</i>	
	<i>tuā</i>		<i>tuā</i>	<i>māris</i>	<i>tuā</i>	<i>tuā</i>	
	<i>tyā-nē</i>	<i>mārlātā</i> , f. <i>lātē</i> , etc.	<i>tyā-nē</i> , etc.	<i>mārī</i>	<i>mārāvāgā</i> , f. -vā, etc.	<i>tyā-nē</i> , etc.	
Plur.	<i>āmhi</i>	<i>mārlātā</i> , f. <i>lātē</i> , etc.	<i>āmhi</i>	<i>mārītā</i>	<i>āmhi</i>	<i>āmhi</i>	
	<i>tumhi</i>	<i>tumhi</i>	<i>mārātā</i>	<i>mārātāl</i>	<i>tumhi</i>	<i>tumhi</i>	
	<i>tyā-nēt</i>	<i>tyā-nēt</i>	<i>mārītāt</i>	<i>mārītāl</i>	<i>tyā-nēt</i>	<i>tyā-nēt</i>	

S is often added in the second person singular of the Past tense, thus, *tu a jāo-nāval* *lātē*, thou madest a feast.Other forms agree with the first Conjugation. Thus, *mi mārlātā*, etc., I strike, *mār*, strike.C.—Irregular Verbs.—Verbs ending in vowels and in *tā* form their present after the first and then future and habitual past after the second conjugation. Thus, *dētā*, I give, *gātā*, I shall come, *gētā*, be usually come. Those ending in *ā* form their past in *lātā*, thus, *rāhīlā*, he remained. In the verb *hōtā*, to become, *hōtā* is changed to *hōtē* before *ā*; thus, *hōtā*, become *ye*.Some verbs form their Past in *gālā*, thus, *nigālā*, he went out; *māhālā*, he said. *T* is inserted before *lā* in *gālā-nē*, to take, *gālā-nē*, to put, *dhālā*, to wash, *baghā-nē*, to see, *magā-nē*, to ask, *sāngā-nē*, to tell, thus, *gālātē*, *gālātē*, *dhālātē*, *dhālātē*, *baghātē*, *baghātē*, *magātē*, *sāngātē*. *T* is inserted in *lāhātē*, to dig, *māhātē*, to say, *hātātē*, to cry, thus, *lāhātē* and *lāhātē*, *māhātē*, *hātātē*. Roots ending in *ā* add *ālātē*, thus, *pyātē*, drang (root *pi*), *bhyātē*, feared (root *bhi*). So also *lātē*, to wear, Past *lātātē*. *Karⁿē*, to do, forms *lātē*; *marⁿē*, to die, *mālē*, *dētē*, to give, *dītē*. Irregular are *hōtā*, to become, Past, *gāhālā*, and *dhāhālā*, *gētē*, to come, Past, *gālā*, *dhālā*, to go, Past *gēlā*.D.—Causal Verbs.—Causatives are formed by adding *av*, *āv*, or, in roots ending in long vowels and *ā*, *avā* and *āvā* respectively. Thus, *basⁿāvā*, to cause to sit; *deⁿāvātē*, to cause to give. In the Dekhan *av* is substituted for *av*, and this is now generally adopted in the Imperative, thus *Karⁿāvā*, let him do. Causatives follow the second conjugation.E.—Potential Verbs.—Formed as causal verbs, but follow the first conjugation. They always use the passive or the impersonal construction, the subject being put in the Dative or in the Instrumental formed from the Genitive. Thus, *Rāmālā*, or *Rāmāz-chyā-nē* *lāhālā*, *khāvⁿātē*, Rāma can eat bread; *ra-nātā lāhālā*, I could go.

MARĀTHI IN THE DEKHAN.

The form of Marāthi spoken in the Dekhan very closely agrees with the preceding grammatical sketch. It is usually called Dēsi, that is the language of the Dēs, the country *par excellence*.

The frontiers within which this form of Marāthi is spoken coincide with those given for the whole language towards the north. Towards the west Territory where spoken. it gradually merges into the Konkan form of the language in the hilly country which separates the Konkan from the Dekhan. It will be shown below that this latter form is largely influenced by Dēsi along the whole frontier line. On the other hand, similar dialects are also spoken in the Dekhan, thus, for instance, by the Kunbhis of Poona. These mixed forms of speech will be dealt with in connection with the Marāthi of the Konkan.

Towards the east, Dēsi merges into Vaihādi in Buldana, where it occupies the western part of the district. Farther to the south the frontier line coincides with that given above for Marāthi. It is not, however, possible to state how many speakers in Hyderabad should be assigned to Dēsi and how many to Vaihādi.

The Dekhan form of the language is also spoken in the towns of Bijapur, the chief language of which district is Kanarese, and, to some extent, in Dharwar. In Baroda it is the language of the court, and is spoken by the following numbers in the different districts —

Baroda	.	.	.	.	.	.	.	.	.	35,675
Navsari	.	.	.	.	.	.	.	.	.	10,674
Kadi	.	.	.	.	.	.	.	.	.	3,133
Amreli	.	.	.	.	.	.	.	.	.	2,338
									TOTAL	<u>51,828</u>

The revised figures for the districts where it is spoken as a vernacular were reported Number of speakers for this Survey as follows —

Bombay Town and Island	.	.	.	.	.	.	.	.	.	80,000
Thana	.	.	.	.	.	.	.	.	.	32,000
Nasik	.	.	.	.	.	.	.	.	.	520,000
Ahmadnagar	.	.	.	.	.	.	.	.	.	804,000
Poona	.	.	.	.	.	.	.	.	.	939,000
Bhoi State	.	.	.	.	.	.	.	.	.	153,000
Sholapur	.	.	.	.	.	.	.	.	.	596,000
Akalkot State	.	.	.	.	.	.	.	.	.	26,000
Satara	.	.	.	.	.	.	.	.	.	1,159,500
Satara Agency (State Aundh)	.	.	.	.	.	.	.	.	.	55,000
" " (State Phaltan)	.	.	.	.	.	.	.	.	.	59,500
Belgaum	.	.	.	.	.	.	.	.	.	265,000
Jat State	.	.	.	.	.	.	.	.	.	43,000
Kolhapur State	.	.	.	.	.	.	.	.	.	710,000
Dharwar	.	.	.	.	.	.	.	.	.	41,000
Dharwar (Kulwadi)	.	.	.	.	.	.	.	.	.	3,000
Southern Marāthā Jaghna	.	.	.	.	.	.	.	.	.	265,350
Bijapur	.	.	.	.	.	.	.	.	.	27,680
Baroda	.	.	.	.	.	.	.	.	.	51,823
Buldana	.	.	.	.	.	.	.	.	.	270,000
									TOTAL	<u>6,003,558</u>

It is probable that much of this total in reality refers to a form of speech similar to that current in the Konkan. We know this to be the case with the Kunbhis of Poona. The difference between the two dialects is not, however, so important that any serious disadvantage will arise from the whole total being put down as belonging to Dēsī.

The Dēsī form of the language is also to some extent spoken by the educated classes all over the Marāthī territory, and by settlers from the Dekhan throughout India. In most cases no detailed figures are available, and the estimates forwarded from Janjira, Kolaba, and Ratnagiri have therefore been put down as belonging to the Konkan form of Marāthī, though many of the educated classes speak pure Dēsī.

The speakers of Marāthī in those parts of India where it is not a vernacular have been returned as speaking Marāthī, without mention of sub-dialect. The figures will be found in the general introduction to the group. See above p. 2.

Standard Marāthī in the Dekhan form, has, however, been reported from several districts outside the territory where that dialect is spoken as a vernacular. The details, so far as they could be ascertained, are as follows.

In the Bombay Presidency Standard Marāthī has been returned from Kanara and Savanur. The ensuing estimates of the number of speakers have been forwarded by the local authorities,—

Kanara	:	:	:	:	:	:	:	:	:	:	:	2,000	
Savanur	:	:	:	:	:	:	:	:	:	:	:	800	
												<hr/>	
												TOTAL	2,800

In Berar, where a slightly different dialect is current in most districts, settlers from the Dekhan have brought the Standard form of the language with them. It has only been returned from Akola and Ellichpur, and the numbers of speakers have been estimated as follows:—

Akola	:	:	:	:	:	:	:	:	:	:	:	5,000	
Ellichpur	:	:	:	:	:	:	:	:	:	:	:	250	
												<hr/>	
												TOTAL	5,250

One thousand of the speakers in Akola and all in Ellichpur have been returned as speaking 'Dakhini Marāthī.' They are stated to be immigrants from the south. The western part of Buldana belongs linguistically to the Dekhan, and the speakers of Marāthī in that district have been included in the total given above on p. 32.

In Central India Marāthī, in the form which this language assumes in the Dekhan, is the court language in the Indore State, and it is also spoken by Dakhini Brāhmans and Marāthas in the Sajapur district of Gwalior and in Bhopal. The revised figures are as follows,—

Indore	:	:	:	:	:	:	:	:	:	:	:	77,000	
Gwalior	:	:	:	:	:	:	:	:	:	:	:	1,000	
Bhopal	:	:	:	:	:	:	:	:	:	:	:	3,300	
												<hr/>	
												TOTAL	81,300

In the Central Provinces the language of Poona and surrounding districts is sometimes called Pundārī. Almost all the speakers are found to the north of the Satpura plateau, in the Saugor and Narbada territories. These districts once belonged to the Gāyha-Mandla dynasty of Gōndas, but were finally handed over to the Peshwa in 1781.

MARĀTHI.

and thence for some time formed part of the Marāthā principality of Saugor. Though the Bhonslas of Nagpur afterwards held sway over the country from 1791 till it was annexed by the British in 1818, the Marāthi of those districts is still the Dekhan form of the language. The number of speakers has been returned for the use of this survey as follows:—

Hoshangabad and Makrai	.	.	.	.	.	.	.	.	5,500
Narsinghpur	.	.	.	.	.	.	.	.	600
Jabalpore	.	.	.	.	.	.	.	.	2,250
Damoh	.	.	.	.	.	.	.	.	1,500
Chanda	.	.	.	.	.	.	.	.	23
								TOTAL	9,875

By summing up the figures given in the preceding pages we arrive at the following total for the Dekhan form of Marāthi.

A	Spoken as a vernacular	.	.	.	.	.	.	6,093,858
B	Spoken abroad—							
	Bombay Presidency	.	.	.	.	.	.	2,800
	Berar	.	.	.	.	.	.	5,230
	Central India	.	.	.	.	.	.	81,300
	Central Provinces	.	.	.	.	.	.	9,875
								99,225
								99,225
	TOTAL	.	.	.	.	.	.	6,193,088

POONA.

The specimens received from Poona very closely agree with the grammatical sketch on pp. 30 and 31. Marāthi is spoken all over the district, without great dialectical differences, by the bulk of the population. The two specimens which follow have very few peculiarities. The form *mī* is used in addition to *myā* as the case of the agent of the personal pronoun of the first person; thus, *mī pāp kēlē āhē*, by-me sin done is. Transitive verbs add *s* in the second person singular of the past tense; thus, *trā*, or *tū*, *karādū hī dilē-nāhīs*, by-thee a-kid even was-not-given-by-thee; *mōthī jēv'nāval kēlis*, a-great feast was-made-by-thee, thou gavest a great feast.

There are no instances of the use of the first person neuter and the third person feminine singular of the present tense. These forms end in *tē*, *tē* respectively, in Standard Marāthi. Thus, *yētē*, I (neuter) come; *yētē*, she comes. The usual forms in the Dekhan are *yētō*, I (neuter) come; *yēti*, she comes.

In all other respects the specimens well represent the language of Marāthi literature. A list of Standard Words and Phrases will be found below on pp. 395 and ff.

MARATHI.

(DISTRICT POONA.)

SPECIMEN I.

कोणे एका मनुष्यास दोन पुत्र होते । त्यांतील धाकटा वापाला म्हणाला, वावा, जो मालसर्चेचा वॉटा मला यावयाचा तो दे । मग त्यांने त्यांस संपत्ती वॉटून दिली । मग थोडक्या दिवसांनी धाकटा पुत्र सर्व जमा करून दूर देशांत गेला । आणि तीशें उधक्केपणानी वागून आपली संपत्ति उडविली । मग त्यांने सर्व खर्चिल्या-वर त्या देशांतील एका गृहस्था-जवळ जाऊन राहिला । त्यांने तर त्याला डुकरे चारावयास आपल्या श्रेत्रांत पाठविले । तेव्हां डुकरे जी ठरफले खात असत त्यांवर आपले पोट भरावे असी त्याला वाटले । आणि कोणी त्याला काहीही दिली नाही । नंतर तो शुद्धी-वर येऊन म्हणाला, माभया वापाच्या किती चाकरांस मरपूर भागवर आहे । आणि मी भुक्कीने मरतो । मी उठून आपल्या वापा-कडे जाईन व त्याला म्हणेन, वावा, मी आकाशाच्या-विसुद्ध व तुभया-समीर पाप किले आहे आणि आतो पुढे तुझा पुत्र म्हणावयास मी योग्य नाही । आपल्या एका चाकरा-प्रसाणे सला ठेव । नंतर तो उठून आपल्या वापा-कडे गेला । तेव्हां तो दूर आहे इतक्यांत त्याचा वाप त्याला पाहन कळवकळा, आणि त्यांने धाऊन त्याच्या गळ्यास मिठी मारली, व त्याचे चुंवन घेतले । मग पुत्र त्याला म्हणाला, वावा आकाशाच्या-विसुद्ध व तुभया-समीर मी पाप किले आहे । आणि आतो पुढे तुझा पुत्र म्हणावयास मी योग्य नाही । परंतु वापानी आपल्या चाकरांस सांगितले, उनस भगा आणून त्याचे आंगा-वर घाला । आणि त्याच्या हातांत अंगठी व पायांत जोडा घाला । मग आपण जीजीं आणि आनंद करूँ । काँ कीं हा माझा पुत्र मेला होता, तो फिरुन जिवेत भाला; व हारवला होता, तो सांपडला आहे । तेव्हां ते आनंद करूँ लागले ॥

त्या-वेळेस त्याचा बडील पुत्र श्रेत्रांत होता । मग तो घरा-जवळ येऊन पोहोचल्या-वर त्यांने वाय व नाच येकिले । तेव्हां चाकरांतील एकास

वोलावून त्याने विचारिले, हे काय आहे। त्याने त्याला सांगितले की, तुम्हा भाऊ आला आहे; आणि तो तुम्ह्या वापाला मुख्य सुख्य मिळाला म्हणून त्याने मोठी जीवणावळ केली आहे। तेहाँ तो रागावला आणि आंत जाई-ना। म्हणून त्याचा वाप वाहेर येऊन त्यास समझावूळू लागला। परंतु त्याने वापाला उत्तर दिले की, पहा, मी इतर्कीं वर्षें तुम्ही चाकरी करतों आणि तुम्ही आज्ञा मी कधीं-ही मोडली नाहीं। तरी म्यां आपल्या मिचा-वरोवर चैन कराई म्हणून त्वां मला कधीं करडू हि दिले नाहींस। आणि ज्याने तुम्ही संपत्ती कजविणी-वरोवर उध्वस्य केली तो तुम्हा पुच जेहाँ आला तेहाँ त्यासाठी मोठी जीवणावळ केलीस। तेहाँ तो त्यास म्हणाला, मुला, तू नीहमी माभया-वरोवर आहिस आणि माझी सर्व मालमत्ता तुम्हीच आहे। परंतु हर्ष व आनंद होणे योग्य आहि, कारण की तुम्हा भाऊ मेला होता तो फिरुन जिवत भाला, व हरवला होता तो साँपडला ॥

[No. I.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnē ēkā manushyās dōn putra hōtē. Tyātīl dhākṭā
 Certain one to-man two sons were. Them-in-from the-younger
 bāpā-lā mhanālā, 'bābā, dzō māl'mattē-tsā vātā ma-lā yāvayā-tsā
 the-father-to said, 'father, what the-property-of share me-to is-to-come
 tō dē.' Mag tyā-nē tyās sampatti vātūn dili.
 that give? Then him-by to-them wealth having-divided icas-given,
 Mag thōdkyā divsā-nī dhākṭā putra sarv dżamā karūn
 Then a-few days-after the-younger son the-whole together having-made
 dūr dēsāt gēlā, āni tōthē udhrē-panā-nē vāgūn āpāli
 far into-country went, and there spendthriftiness-with having-behaved his-own
 sampatti udavili. Mag tyā-nē sarv kharchilyā-var tyā
 wealth was-squandered. Then him-by all being-spent-after that
 dēsāt mōthā dushkāl padālā. Tyā-mulē tyā-lā adātsan
 in-country great famine fell. That-on-account-of him-to difficulty
 padū lāgāli; tēvhā tō tyā dētīl ēkā grihasthā-dzaval
 to-fall began; then he that country-in-from one householder-near
 dżānān rāhilā. Tyā-nē tar tyā-lā dūk'rē tsārāvayās āpālyā sētāt
 having-gone lived. Him-by then him swine to-feed his-own into-field
 pāthavilē. Tēvhā dūk'rē jī tarphalē khāt-asat tyā-var āpālē
 it-was-sent. Then swine which husks used-to-eat that-upon his-own
 pōt bharāvē asē tyā-lā vātālē; āni kōnī tyā-lā
 belly should-be-filled so him-to it-appeared; and anyone-(by) him-to
 kāhī dilē vāhī. Nantar tō suddhī-var yēūn mhanālā,
 anything was-given not. Then he senses-to having-come said,
 'mājhya bāpā-chyā kitī tsāk'rās bhar-pār bhākar āhē, āni mī
 'my father-of how-many to-servants sufficient bread is, and I
 bhukē-nē marītō. Mī ujhūn āpālyā bāpā-kadē dżānān va
 hunger-with die. I having-arisen my-own father-to will-go and
 tyā-lā mhanān, "bābā, mī ākāsā-chyā-viruddhā va tujhyā-samōr pāp
 him-to will-say, "father, me-(by) heaven-of-against and of-thee-before sin

kēlē āhē, āni ātā-pudhē tuḍzhā putra mhanāv'yās
 done is, and henceforth thy son to-cause-(myself)-to-be-called
 mī yōgya nāhī. Āp'lyā ēkā tsākrā-pramānē ma-lā thēv,"' Nantar
 I fit am-not Thy-own one servant-like me keep,"' Then
 tō uthān āp'lyā bāpā-kadē gēlā Tēvhā tō dūr āhē it'lyāt
 he having-arisen his-own father-to went. Then he far is just-then
 tyā-tsā bāp tyā-lā pāhūn kal'valā; āni tyā-nē dbān
 his father him having-seen pitied; and him-by having-run
 tyā-chyā galyās mīthi mārli, va tyā-chē chumban ghētīlē.
 his on-the-neck embracing was-struck, and him-of kiss was-taken.
 Mag putra tyā-lā mhanālā, 'bāhū, ākāśa-chyā-viruddh va tujhā-samōr
 Then the-son him-to said, 'father, heaven-of-against and of-thee-before
 mī pāp kēlē āhē Āni ātā-pudhē tuḍzhā putra mhanāv'yās
 me-(by) sin done is And henceforth thy son to-be-called
 mī yōgya nālū.' Parantu bāpā-nē āp'lyā tsākrās sāngitīlē,
 I fit am-not' But the-father-by his-own to-servants it-was-told,
 'uttam dzhagā ānūn tyā-chē āngā-var ghālā. Āni tyā-chyā
 'the-best robe having-brought his the-body-on put. And his
 hātāt angāli va pāyāt dzhālā ghālā Mag āpan jēn-
 on-the-hand a-ring and on-the-foot shoes you-put. Then we shall-eat
 āni ānand kauñ, kī, hā mādzhā putra mēlā hōtā, tō
 and happiness shall-make. because, this my son dead was, he
 phirūn jīvant dzhālā. va hārav'lā hōtā, tō sāpad'lā āhē' Tēv'lā tē
 again alive became, and lost was, he found is. Then they
 ānand karū lag'lē .
 joy to-make began

Tyā-vēlēs tyā-tsā vadil putra sētāt hōtā Mag tō gharā-dzaval
 At-that-time his elder son in-field was. Then he house-near
 yēūn pāhōtāyā-var tyā-nē rāv'yā va nāt's aikilē Tēvhā
 having-come arriving-after him-by music and dancing was-heard. Then
 tsākāvātil ēkās bōlāvūn tyā-nē vichārile, 'hē kāy āhē'
 servants-in-from to-one having-called him-by it-was-asked, 'this what is?'
 Tyā-nē tyā-lā sāngitīlē kī, 'tūdzhā bhānū ālā ābē; āni tō
 Dim-by him-to it-was-said that, 'thy brother come is; and 'he
 tujhā bāpā-lā sukh'rūp mīlālā mhanān tyā-nē mōthi jēv'nāval kēlī
 thy father-to safe was-got therefore him-by great feast made
 āhē' Tēvhā tō rāgāv'lā āni āt dzhānā. Mhanān tyā-tsā
 is' Then he got-angry and inside would-not-go. Therefore his
 bāp bāhēr yēūn tyās sam' dzhāvūn lag'lā Parantu tyā-nē bāpā-lā
 father out having-come him to-persuade began. But him-by father-to
 uttar dilē kī, 'pahā, mī it'kī vaishē tujhā tsākrī karītō,
 reply was-given that, 'see, I so-many years thy service am-doing,

āni tujhī ādnyā mī kadhlī-hī mōdīlī nāhī. Tarī myā āplyā
 and thy order (by)-me ever-even was-broken not. Yet by-me my-own
 mitrā-barōbar chain karāvī mhanūn tvā ma-lā kadhlī
 friends-with merriment should-be-made saying by-thee me-to ever
 karḍū hī dilē-nāhīs. Āṇi jyā-nē tujhī sampattī
 a-kid even given-was-not-by-thee. And whom-by thy property
 kadz̄binī-barōbar udhvasth kēli tō tudzhā putra jēvhā ālā
 harlots-with squandered was-made that thy son when came
 tēvhā tyāsāthī mōthī jēvānāval kēlis.' Tēvhā tō tyās
 then his-sake-for great feast was-made-by-thee.' Then he to-him
 mhanālā, 'mulā, tū nēh'mī mājhyā-barōbar āhēs, āni mājhī sarv
 said, 'son, thou alicays me-with art, and my all
 mālmattā tujhī-ts āhē. Parantu harsh va ānand hōnē yōgya āhē.
 property thine-alone is. But delight and joy to-be proper is.
 Kāran-kī, tudzhā bhāū mēlā hōtā, tō phirūn jivant dzhālā; va
 Because, thy brother dead was, he again alive became; and
 harav'lā hōtā, tō sāpādīlā.' lost was, he was-found.

[No. 2.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

SPECIMEN II.

नारायण-रावांनी आपल्या-कडून पुण्यक सांगून पाहिले । पण गोविंदाचे मन वळेना । त्याचे मनांत डाक्तरीचा धंदा शिकावा असेंच भरले होते । आणि डाक्तरीचा धंदा शिकण्याचे त्या दिवसांत तसें फारमे साधन नक्तते । एकुणता एक मुलगा घोडिसे अधिक इंग्रजी शिकून तयार भाला म्हणजे कोटे-तरी चिकटून द्यावा । नौकर्या त्या दिवसांत सहज लागत आणि नौकरी लागली म्हणजे वढती ही लवकर होई । पण गोविंदाचा नाद एक, आतां अधिक इंग्रजी न शिकतां आपल्या श्रेजार्तीच असणाऱ्या डाक्तरा-जवळ राहन डाक्तरी धंदा शिकून लवकर डाक्तरी करूऱ्यावे । नारायण-रावांनी तसें-ही सांगितले की, तू आणखी इंग्रजी शीक म्हणजे नवीन उघडलेल्या डाक्तरी-कालेजात तुला घालती । पण नाही । शेवटी मुलाचा नाद पुरवावा असे मनांत आणुन त्यांनी डाक्तर दामोदर-रावांस आपल्या मुलाचा हेतु कक्कवून त्यास जवळ करावा अशी विनंती केली । आणि त्यांनी-ही, मी त्याला शिकवून तयार करती, पण तयार भाल्या-नंतर त्यानें या गावांत डाक्तरी-धंदा करूऱ्यांन नये । अशा अटी-वर त्यास आपल्या हाता-खाली विद्यार्थी म्हणून घेण्याचे कवूल केले ॥

[No. 2.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Nārāyan-rāvā-nī āp'lyā-kadūm pushkal sāngūn pāhīlē. Pan
 Narayan-Rao by himself-by much having-told it-was-seen. But
 Gōvindā-chē man valē-nā. Tyā-chē manāt dākt'ri-tsā-dhandā
 Govind-of mind would-not-more. His in-mind the-medical-profession
 ūkāvā aś-ts bharālē hōtē. Āni dākt'ri-tsā-dhandā
 should-be-learnt so-only entered was. And the-medical-profession
 ūkānyā-chē tyā div'sāt tasē phār'sē sādhan navhīlē. Ekulītā ēk
 learning-of those in-days so considerable means was-not. Single one
 mul'gā, thōdē-sē adhik īngrajī ūkūn tayār dzhālā, mhan'jē
 son, a-little more English having-learnt educated (if-)became, then
 kōthē-tarī chik'tūn dyāvā. Nauk'ryā tyā div'sāt
 somewhere having-employed should-be-given Employments those in-days
 sahadz lāgat, āni nauk'ri lāg'li, mhan'jē badh'ītī-hī
 easily used-to-be-got, and employment (when)-was-got, then promotion-also
 lav'kar hōi. Pan Gōvindā-tsā nād ēk Ātā adhik īngrajī
 rapid used-to-be. But Govind-of hobby (was-)one. Now more English
 na ūk'tā āp'lyā ūdžātī-ts as'ñryā dākt'ri-dzaval
 not learning his-own in-the-neighbourhood-just being the-doctor-near
 rāhūn dākt'ri dhandā ūkūn lav'kar dākt'ri
 having-lived the-medical profession having-learnt soon medical-practice
 kāyū lāgāvē Nārāyan-rāvā-nī tasē hī sāngit'īlē kī, 'tū
 to-make should-be-begun. Narayan-Rao-by that also was-said that, 'thou
 ān'kli īngrajī ūk, mhan'jē navīn ughad'lelyā dākt'ri kālējāt
 still-more English learn, then newly opened the-medical in-college
 tu-lā ghāl'tō. Pan nāhī. Šev'tā, mulā-tsā nād pur'vāvā,
 thee I-will-put. But no. At-last, 'the-son-of hobby should-be-satisfied,'
 aś manāt ānūn tyā-nī dāktar Dāmōdar-rāvās āp'lyā
 so in-the-mind having-brought him-by doctor to-Damodar-Rao his-own

mulā-tsā hētu kalvūn tyās dzaval karāvā aśi
 son-of intention having-informed to-him near he-should-be-made such
 vināti kēli; āni tyā-ni-hī, 'mī tyā-lā sīk-vūn tayār
 request was-made; and him-by-also, 'I him having-taught prepared
 karātō Pan tayār dzhālyā-nantar tyā-nē yā gāvāt dāktrī-
 make. But prepared becoming-after him-by this in-town the-medical-
 dbandā karū nayē.' Aśā atī-var tyās āp'lyā hātā-
 profession to-make it-is-not-proper.' Such condition-on him his-own hand-
 khālī vidyārthī mhanūn ghēnyā-chē kabūl kēlē
 under an-apprentice as taking-of promise was-made.

FREE TRANSLATION OF THE FOREGOING.

Narayan Rao tried his best with many representations, but Govinda would not be moved. His mind was only set on learning the medical profession. And in those days there were not sufficient means for studying that science.

He (Narayan Rao) intended to get his only son employed somewhere when he had become educated after learning a little more English. In those days employment was easily got, and when once employed promotion was rapid. But Govinda had only one thing in his head. He intended, without learning any more English, to become an apprentice under a doctor in the neighbourhood and soon to be a medical practitioner himself. Narayan Rao even told him to learn a little more English and he promised him that he would then send him to the newly opened medical college, but in vain. At last having determined to satisfy his son he informed Doctor Damodar Rao of the boy's object and requested him to take him under his care. The doctor promised to do so, and to teach him on condition that when he became able to practise himself, he should not carry on the business in that village.

ELSEWHERE IN THE DEKHAN.

To the north and west of Poona Marāthī is spoken as a vernacular by most of the Dekhan Hindus and Musalman Tambolis in Bombay Town and Island, and further in Thana, Nasik, and Ahmadnagar.

Bombay Town and Island is a meeting-place for all the different Marāthī sub-dialects. The real home language is the Marāthī dialect of the Central and Northern Konkan. The usual Dekhan form of the language is, however, spoken by about 80,000 people. It has no peculiarities of its own, and need not be illustrated by separate specimens.

The principal language of Thana is the dialect of Marāthī which, with slight local variations, is spoken from Daman to Rajapur. It will be dealt with below, under the head of Konkan Standard. The usual Dekhan form of Marāthī is spoken by Brahmins and other high castes. The number of speakers has been estimated at 32,000.

The principal language of Nasik is Marāthi, shading off into Khāndesi in the north. This latter language is spoken in the north, on the Khandesh border, where we also find a Bhil dialect. It has hitherto been classed as a dialect of Marāthi. The materials collected for the Linguistic Survey, however, show that it is rather a dialect of Gujarāti, and it will therefore be dealt with in connection with that language. See Vol. ix, Part ii

No specimens have been received of the Marāthi dialect of Nasik. It is, however, almost certain that it does not materially differ from the form which that language assumes in the neighbouring Ahmadnagar. Specimens have been forwarded of two border dialects, spoken in the west of the district. They are the so-called Kōnkanī, which is entirely different from Kōnkanī proper, in the north, and Thāk̄rī in the south. The former is a Bhil dialect, and the latter will be dealt with in connection with the Marāthi spoken in the Central and Northern Konkan. See below pp. 109 and ff. It is very probable that the current Marāthi of Nasik, especially in the west, has some of the same characteristics. Above the hills, however, the difference between the two forms of speech is so unimportant that no inconvenience can possibly arise from the Nasik dialect being classed under the standard form of Marāthi current in the Dekhan.

To the south of Nasik lies the district of Ahmadnagar, the principal language of which is Marāthi. It is the usual Dekhan form of that language, and it is not necessary to illustrate it further.

Marāthi is further spoken all over the Bhor State as the principal language. It is the usual Dekhan form and need not be illustrated by means of a separate specimen. We may only note that *t* is often added to the second person plural of the past tense of intransitive verbs. Thus, *tumhī gēlāt*, you went

In Sholapur the same form of Marāthi is the principal language in the north and the west.

Marāthi is also the principal language of the northern part of the Akalkot State and of Pilio and Kurla of the same State. The language of the rest of the State is Kanarese. No specimens have been received, but there is no reason for assuming that the Marāthi of Akalkot differs in any important points from that spoken in Sholapur.

The principal language of the Satara District, as also of the States Phaltan and Audhi in the Satara Agency is Marāthi with the usual characteristics of the Dekhan. Of the 59,500 speakers in the Phaltan State about 56,000 are stated to be Kun̄bis. Their dialect does not, however, differ from that of the rest of the population.

The principal language of Belgaum is Kanarese. In the west of the district the bulk of the population speak Standard Marathi. The figures returned for the different Talukas are as follows—

Gokak	.	.	.	.	.	.	.	.	.	.	.	.	4,000
Athni	:	:	:	:	:	:	:	:	:	:	:	:	10,000
Chikodi	.	.	.	.	.	.	.	.	.	.	.	.	85,000
Belgaum	.	.	.	.	.	.	.	.	.	.	.	.	82,582
Parasgad	.	.	.	.	.	.	.	.	.	.	.	.	4,000
Khanapur	.	.	.	.	.	.	.	.	.	.	.	.	48,381
Saupgaon	.	.	.	.	.	.	.	.	.	.	.	.	500
													TOTAL . 264,468, or, in round numbers, 265,000

The dialect of Belgaum closely agrees with that of Satara. The dental and lingual *n* are confounded. Thus, we find *tyā-nē* and *tyā-nē*, by him. The numeral 'one' is written *yēk*, a state of affairs which is common in many parts of the territory in which Marathi is a vernacular. The conjunctive participle is sometimes slightly irregular. Thus, *nighōn*, having gone out; *yēvun*, having come. The verb *hōnē*, to become, forms the past tense *dzāh'lā*, where Standard has *dzhālā*. Such discrepancies are, however, not sufficiently important to make it necessary to give any specimen of the dialect.

In Jat and Daphlapur, Marathi is spoken on the north-western border and in a small district half-way between Jat and Karajgi, about Asungi and Jilyal. The dialect closely agrees with that of Satara.

Marathi is also the main language of Kolhapur. The dialect shows all the characteristics of the form of Marathi spoken in Satara. The tendency to pronounce the short *a* fully seems here to have been carried to an extreme. In other respects the dialect does not differ from that current in neighbouring districts. The only peculiarity is that a *ta* is added in the second person plural of the past tense. Thus, *ma-lā lōkarā suddhā dilē-wāhīta*, to-me a-kid even has-not-been-given-by-you; *ēha mēdżatānī tumhī dēt āhāta*, you have given a feast.

In the Southern Jaglir States Marathi is spoken in the North and East. Specimens have been received from Miraj, Sangli, and Kurundwad. They all exhibit the same form of the language as that current in Satara and neighbouring districts. The second person singular of the past tense of transitive verbs only occasionally adds *s*. The only other peculiarity which needs be mentioned is the preference shown for the word *avaghā*, all.

Closely related is also the dialect exhibited in the specimens received from Ramdiug.

As in the neighbouring Belgaum dialect the past tense of the verb *hōnē*, to become, is *dzāh'lā* and not *dzhālā*.

As will have appeared from the preceding remarks Marathi is remarkably uniform all over the Dekhan. In order to illustrate the widespread tendency to pronounce the short *a* fully it will be sufficient to give the first lines of a version of the Parable of the Prodigal Son which has been received from Kolhapur. The tendency has here been carried to the extreme.

[No. 3.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

(STATE KOLHAPUR.)

Kōnā ēkā manushyāsa dōna mulagē hōtē. Tyāntila dhākatā āpalyā bāpāsa mhanālā, 'bābā mālamattē-tsā dzō bhāga ma-lā yāvayā-tsā tō ma-lā dē.' Maga tyā-nē āpalī jinagi tyā-nā vātūna dili. Pudhē phār divasa lōtalē nāhita tō-tsā dhākayā-nē tī sarva dzamā-karūna ēkā dūra-chiyā dēsā-chiyā mārīga dhārilā, āni tēthē udhalēpanā-nē vāgūna āpalā aivadza gamāvilā.

Standard Marāthī, in the usual Dekhan form, is also spoken to a great extent in Janjira, Kolaba, and Ratnagiri, and it has influenced the speech of the educated classes all over the Konkan. No estimates are, however, available with regard to the proportion of the population in those districts which speak the Dekhan form of the language, and the reported figures have, therefore, been put down as all belonging to the slightly different form which Marāthī assumes in the Central Konkan.

Marāthī is also the principal language in the north-western portion of the Nizam's territory, which does not fall within the scope of the present Survey.

The Marāthī spoken in Berar and the Central Provinces differs in some respects from the form which the language has in the Dekhan, and it will, therefore, be separately dealt with below. The usual Dekhan form is, however, also spoken by a considerable portion of the population in Buldana.

The District of Buldana is the meeting ground between the two forms of Marāthī current in the Dekhan and in Berar respectively. The west of the district belongs to the former, and the east to the latter.

The first few lines of the Parable of the Prodigal Son which follow will show that the current dialect of Western Buldana in no important points differs from the usual Dekhan Standard. We may only note the frequent use of *ea* instead of *ām*, and. A list of Standard Words and Phrases which has not been reproduced gives the forms *āmu-chē*, our; *āmī āhōnt*, we are; *tumhī āhānt*, you are. These do not occur in the specimen.

[No. 4.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT BULDANA.)

कोणा एका माणसास दोन मुलगे होते । त्या-पैकीं धाकटा वापास स्वर्णाला, वावा माभया हिंगाची जिनगी मला या । स्वर्णून वापानें आपली जिनगी दोघां-मध्ये वॉट्टून दिली । योड्याच दिवसांनी धाकटा सुलगा आपली सर्व जिनगी घेऊन देणांतरास गेला; व तेथीं त्यातूं चैनवाजी-मध्ये आपली सर्व जिनगी उडविली । त्याचा सर्व पैसा ज्ञा रितीनें खच भाल्यावर त्या देशात एक मोठा दुष्काळ पडला । व त्या-मुक्ते त्यास फारददात पडू लागली । नंतर तो एका गृहस्था-कडे जाजन राहिला । त्या गृहस्थानें ज्ञाला आपले शेतांत डुकरीं राखण्यास ठेविले ।

Kōnā ēkā mān'sās dōn mul'gē hōtē. Tyā-paikī dhāk'tā
 Certain a to-man two sons were. Them-from-among the-younger
 bāpās mhan'lā, 'bābā, mājhya hisā-chī jin'gī ma-lā dyā'
 to-the-father said, 'father, of-me share-of property me-to give'
 Mhan'un bāpū-nē āp'li jin'gī dōghā-madhyē vātūn
 Therefore the-father-by his-own property both-among having-divided
 dili Thōlyā-is div'sī-nī dhāk'tā mul'gā āp'li sarv
 was-given A-few-only days-after the-younger son his-own all
 jin'gī ghēun dēśī-rās gōlā; va tēthē tyā-nē
 property having-taken to-another-country cent; and there him-by
 chāin-bājī-madhyē āp'li sauv jin'gī nāvili. Tyā-tā sarv
 merry-making-into his-own all property was-squandered. Him-of all
 paisā hyā riti-nē kharts dzhālyā-var tān dēśīt ēk
 money this manner-by spent having-become-after that into-country one
 mōthā dushkāl pad'lā; va tyā-mulē tyās phār dadāt padū lāg'li.
 mighty famine fell; and that-for to-him great difficulty to-fall began.
 Nantar tō ēkā gīhasthā-kadē dzhāūn rāhilā. Tyā gīhasthā-nē hyā-lā
 Then he one householder-to having-gone lived. That householder-by him-to
 āp'le sēśīt duk'rē rākh'nyās thēvilē.
 his-own into-field stoing to-keep it-was-kept.

The dialect of Basim was originally reported to be the Dekhan form of Marāthī. An inspection of the specimens forwarded from that district has however shown that they share most of the features characteristic of the Marāthī spoken in Berar and the Central Provinces, and they have, accordingly, been transferred to that dialect. It is, on the other hand, probable that some of the educated classes speak the Standard language of the Marāthī literature, as is the case in all Marāthī speaking districts.

BROKEN DIALECTS OF THE DEKHAN.

Marāthī is remarkably uniform throughout the Dekhan. In the south-west we find colonies of Kōnkanī in Belgaum, and, in the Ghats, dialects are spoken which are intermediate between the forms of Marāthī current in the Dekhan and in the Northern and Central Konkan. These will be dealt with below in connexion with the language of Thana and the Konkan.

In the south and east Marāthī borders on Kanarese, and in Bijapur and Dharwar we meet with dialects which have, to a small extent, been influenced by that language. This influence is, however, not very important. The chief result which it has effected is a weakening of the sense of gender, and a confusion between the active and passive constructions of transitive verbs

The number of Marāthī speakers in Bijapur has been estimated at 27,680. Most of these speak ordinary Marāthī. A corrupt form is, however, spoken among the rustics, and will be illustrated by means of a specimen.

This dialect mainly agrees with the Standard Marāthī of the Dekhan. In some points, however, it has features similar to the Marāthī dialects of the Konkan.

Thus we find *a* for Standard *ā*; *n* for *ṇ*; dropping of aspirates; dropping of *v* before *i*, *ī*, and *ē*; insertion of *v* before other vowels, and so on. Compare *tata* for *tēlhē*, there; *kuni* for *kōnī*, some one; *nāī* for *nāhī*, not, *irudd* for *iruddh*, against; *yīs* for *vīs*, twenty; *yēl* for *vēl*, time. Compare also forms such as *lyōkān*, by the son; *tyās-ni*, to him; *hai*, he is, and so on.

It has already been remarked that the genders are liable to be confounded, and that the different constructions of the verbs are not correctly distinguished. Thus, we find *samda* and *samāi*, *jindagī*, all property; *tyā-chyā mulās mī lai phat'kē mār'lō āhē*, I have beaten his son with many stripes.

All these points are, however, relatively unimportant, and there will be no difficulty in understanding the version of the Parable of the Prodigal Son which follows.

[No. 5.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI

BIJAPUR DIALECT.

(DISTRICT BIJAPUR.)

कुनि योक मानसाला दोन ल्योक होते । त्यातला ल्हानगा वापास स्हंटला, वावा, माजे वाटनीचा माल मला दे । मग लेन वाटनी करून दिलि । मग घोडक्या दिवसानि दाकटा ल्योक समदि माल गोळा करून खेवून-श्यानि दूर मुलकास मेला । तत उद्केपन करून समदि जिंदगी हाळ केला । मग समदि जिंदगी हाळ केल्या-वर मोठा दुक्कळ पडला । त्या-मुळ त्यासनि अडचन होवू लागली । तवा तकडच योक मानसा-जवळ चाकरी राहिला । लेन त्यासनि डकर राकायला आपले मिताला लावून दिला । तवा डुकरानी खानेच पेंड खावून-श्यानि आपल पोट भराव स्हंटला । तरी लाला कुनी काईच दिले नाई । मग त्यो सुदी-वर खेवून-श्यानि स्हंटला, माज वापाच किति चाकरासनि पोटभर खायाला है । आनि म्या भुकिन उपासि भरतो । मी उटून वापा-कड जाईन, आनि तेला म्हनू की, वावा रे, म्या आकासचा इसह आनि तुज्या झोर पाप केला है । अता-पासून म्या तुज ल्योक म्हनन्याला लायक न्हव । आपले चाकरीचे गड्या-वानि मला ठेव । मग त्यो उटून आपल वापा-कडेस गेला । त्यो अजूनि दूर हैसवर वाप त्येला पाहन कळकाळून धावून-श्यानि त्येचे गळ्यास मिठि घाठलि, आनि लेचा सुका घेटला । मग ल्योकान त्यासनि स्हंटल वावा, परलोकाचे इसह आनि तुज्या झोर म्या पाप केल्या । अता-पासून तुजा ल्योक म्हनन्यास म्या लायक नाई । मग वापानी चाकरास सांगिटला, चांगल अंगराका आनून त्यासनि घाला । त्येचे हाता-मंदि अंगठि आनीक त्येचा पायात जोडा घाला । खावून-श्यानि आनन्द वारू । का स्हंटल तर, ज्ञो ल्योक मिल्याला फिरून वाचला है । गमावून गेल्याला मिकाला है । तवा ते कुशाल जाले ॥

तवा त्येचा घोरला ल्योक सेतात होता । त्यो घरा-पासी आल्या-वर लेन याना वजाना ऐकल । तवा गड्यातला योक गडीस वोलावून इच्चारला, हे काय है । लेन त्यासनि सांगिटले की, तुजा भाऊ आला है । आनि त्यो तुजा वापास कुशाल मिकाला म्हनून-साठि मोठ जिवन केला है । तवा त्यो रागाला खेवून आत जाईना । त्येच्या-करता वाप भाऊर येऊन-श्यानि त्यासनि समजावू

लागला । मग ल्येन वापाला फिरून बोलला की, वग, इतक वरीस तुजी
चाकरि करतो, तुजी गोळू म्या कवाच मोडली नाँई । तरी म्या माजे सोवती-वरावर
चैन करन्यास तु मला कवाच शेळीचि पिलू वि दिला नाँई । आनि तुज जिन्दगी
कसविनीचि-वरावर समदि हाळ केल्याला हा तुजा ल्योक आला है, म्हनून
व्येच-साठि मोट जेवन केल हैस । तवा ल्येन त्यास म्हंटला की, लेका, तु
हमेया माजे संगाट है । माज समद जिन्दगी तुजीच है । पन क्यालि कुणालि
कराव ह्यो रास्त है । का म्हंटला तर ह्यो तुजा भाऊ मेला होता त्यो फिरून
जिवंत जाला है; आनि गमावला होता त्यो मिकाला है ॥

[No. 5.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

BIJAPUR DIALECT.

(DISTRICT BIJAPUR.)

TRANSLITERATION AND TRANSLATION.

Kuni yōk mān'sālā dōn lyōk hōtē Tyātlā lhān'gā
Certain one man-to two sons were. Them-in-from the-younger
 bāpās mhānt'lā, 'bābā, mādžē vāt'nī-tsā māl ma-lā dē.' Mag
to-the-father said, 'father, of-me share-of property me-to give.' Then
 tyēn vāt'nī karūn dili. Mag thōd'kyā div'sā-ni dāk'tā
him-by share having-made was-given. Then a-few in-days the-younger
 lyōk sam'di māl gōlā karūn gēvūn-śyāni dūr mul'kās
son all property together having-made having-taken far to-a-country
 gēlā. Tata ud'lēpan karūn sam'di jind'gī hāl kēlā. Mag
went There spendthriftiness having-made all property ruin made Then
 sam'di jind'gī hāl kēlyā-var mōtā dukūl pad'lā. Tyā-mul tyās-ni
all property ruin made-after great famine fell. Therefore to-him
 ad'ehan hōvū lāg'lī. Tavā tak'da-ts yōk mān'sā-ḍzaval tsāk'rī
difficulty to-become began Then there one man-near in-service
 rāhīlā Tyēn tyās-ni dukar iākāy'lā āp'lē sētā-lā lāvūn
lived. Then by-to-him swine to-keep his-own to-the-field having-employed
 dīlā Tavā duk'rā-ni khānē-tsa pēnd khāvūn-śyām āp'la pōt
it-was-given. Then the-swine-by eating-of hūsk haring-caten his-own belly
 bharāva mhānt'lā Tari tyā-lā kuni kāi-ts dīlē
should-be-filled he-thought. Yet him-to by-anybody anything was-given
 nāi. Mag tyō suddi-var yēvūn-śyāni mhānt'lā, 'mādza bāpā-tsa kiti
not. Then he senses-on having-come said, 'my father-of how-many
 tsāk'rās-ni pōt-bhar khāyālā hai Āni myā bhukēn upāsi marfō
to-servants belly-full to-eat (there) is. And I hunger-with_h fasting die.
 Mi utūn bāpā-kada dzāin, āni tē-lā mhānū kī, "bābā-tē,
I haring-risen father-to will-go, and him-to will-say that, "father-O,
 myā ākās-īsā-rudd āni tujyā mhōr pāp kēlā hai Atā-pāsūn
by-me the-healer-of-against and of-thee before sin done is. Now-from
 myā tudza lyōk mhān'nyā-lā lāyak nlava Āp'lē tsāk'rī-tsō gād'yā-śānī
I thy son to-be-called fit am-not Thy-own service-of servant-like
 ma-lā thēv" Mag tyō utūn āp'la bāpā-kadēs gēlā Tyō adzūni
me-to keep" Then he haring-risen his-own father-to went. He yet

dār · hai-stavar bāp tyē-lā pālūn kal'kalūn
 far is-meanwhile the-father him-to having-seen having-taken-pity
 dhāvūn-śyāni tyē-tsō galyās miti ghātli, āni tyē-tsā mukā
 having-run him-of to-the-neck embracing was-put, and him-of a-kiss
 ghētlā. Mag lyōkām tyās-ni mhant'lā, 'bābā, parolōkā-tsē-irudd
 was-taken. Then the-son-by to-him was-said, 'father, the-neat-world-of-against
 āni tujyā mhōr myā pāp kēlyā. Atā-pāsūn tudzā lyōk mhan'nyās
 and of-thee before by-me sin is-done Now-from thy son to-be-called
 myā lāyak nāi.' Mag bāpā-ni tsāk'rās sāngit'lā, 'tsāng'la
 I sit am-not.' Then the-father-by to-servants it-was-told, 'good
 ang'rākān ānūn tyās-ni ghālā. Tyē-tsē hātā-mandi āng'sti, ānik
 a-coat haring-brought to-him put. His hand-on a-ring, and
 tyē-chān pāyāt dzōdā ghālā. Khāvūn-śyāni ānand karū. Kā
 his on-the-feet a-shoe put Having-eaten joy we-shall-make. Why
 mhant'lā, tar, hyō lyōk mēlyālā, phirūn vāts'lā hai; gamāvūn
 (if-)it-is-said, then, this son had-been-dead, again recovered is; haring-lost
 gēlyālā, mijlālā hai.' Tavā tē kuśāl dzālē.
 he-had-gone, got he-is' Then they joyous became.

Tavā tyē-tsā thōrlā lyōk sētāt hōtā. Tyō gharā-pāsī ālyā-var
 Then his eldest son in-the-field was. He house-near coming-on
 tyēn gānā badzānā aik'lā. Tavā gadyāt'lā yōk gadis
 him-by singing music was-heard. Then servants-in-being one to-servant
 bōlāvūn itsārlā, 'hē kāy hai?' Tyēn tyās-ni sāngit'lē kī,
 having-called he-asked, 'this what is?' Him-by to-him it-was-told that,
 'tudzā bhāu ālā hai. Āni tyō tujā bāpās kuśāl milālā
 'thy brother come is. And he thy to-father safe was-got
 mhanūn-sāti mōt jēvan kēlā hai.' Tavā tyō rāgā-lā yēvūn āt
 therefore great a-feast made is.' Then he anger-to having-come ī
 dzāi-nā. Yē-chyā-kar'lā bāp bhāir yēvūn-śyāni tyās-ni sam'dzāvū
 would-not-go. Of-this-for the-father out having-come to-him to-persuade
 lāg'lā. Mag tyēn bāpā-lā phirūn bōlā kī, 'bag, it'ka
 began. Then him-by the-father-to again it-was-said that, 'see, so-many
 varis tujī tsāk'ri kar'tō, tujī gött myā kavā-ts mōd'lī nāi. Tarī
 years thy service I-do, thy story by-me ever was-broken not. Still
 myā mādzē sō'yātī-harābar chain karanyās tu ma-lā kavā-ts
 I of-me friends-with merriment to-make (by-)thee me-to ever
 sēli-chi pillū-bi dilā nāi. Āni tudza jind'gi kas'bīnī-tsē-harābar
 sheep-of young-one-even was-given not. And thy property of-harlots-with
 sam'di hāl kēlyālā, hā tudzā lyōk ālā hai, mhanūn tyē-tsāsāti
 all waste made, this thy son come is, therefore him-for

mōta jōvan kēla hais.' Tavā tyēn tyās mhanṭlā ki, 'lēkā,
 great a-feast made is-by-thee.' Then him-by to-him it-was-said that, 'son,
 tu hamēshā mādzē-sangāt hai. Mādza samāda jind'gī tujī-ts hai.
 thou always of-me-with art My all property thine-alone is.
 Pan kyāli-kuśāli karāva hyō rāst hai. Kā mhanṭlā, far,
 But joy-merriment should-be-made this right is. Why (if-)it-is-said, then,
 hyō tudzā bhāu mēlā hōtā, tyō phrūn jīvant 'dzālā hai; āni
 this thy brother dead was, he again alive become is; and
 gamāv'lā hōtā, tyō mlālā hai.
 lost was, he got is'

The current language of Dharwar is Kanarese. According to information collected for the Linguistic Survey there are, however, about 44,000 people in that district who talk Marāthi. The educated class, especially those who have been trained in schools and colleges, use the Standard form of that language, while the other classes speak a dialect which shows some traces of Kanarese influence.

The Marāthi Kun'bīs in the Dharwar and Kalghatgi Talukas in the west of the district bordering on Kanara are said to speak a dialect called Kulyādī. The number of speakers has been estimated at 3,000.

A list of Standard Words and Phrases in Kulyādī has been received from the Commissioner. It shows that the dialect in some points agrees with the form of Marāthi current in the Konkan. Thus, we find the present tense of the verb substantive formed as follows.—

Singular 1	hāvnu	Plural 1	hāy
2	hās	2	hāy
3	hāy	3	hāt

Similarly we also find forms such as *tu mār'tēs*, thou strikest; *tō mār'tāy*, he strikes; *tumī mār'tyāsī*, you strike; *tyānī mār'tyāt*, they strike. In the past tense we find forms such as *tyānī mār'lyān*, he struck, *tyānī mār'lyānī*, they struck, etc.

In the future we may note forms such as *tumī mār'sālī*, you will strike; *tyānī mār'tyālī*, they will strike.

In other respects Kulyādī does not seem to differ from the usual form of Marāthi spoken in the Dekhan.

The Marāthi dialect of Dharwar is, in some places, influenced by the neighbouring Kanarese. The pronunciation is said to be broad and rough as in that language. The various genders and the different verbal constructions are sometimes confounded; thus, *āp'la* (for *āp'li*) *sarv jind'gī*, all his property; *grihasthā-chī* (instead of *-chyā*) *gharī*, in a citizen's house; *tu mēj'vānī dilō*, thou gavest a feast, *mī pāp kēlō*, I did sin, and so on.

The two specimens which follow illustrate this mixed form of Marāthi. It will be seen that the discrepancies are not very important.

[No. 6.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN I.

एक मनुष्याला दोन मुले होते। आणि त्या-पैकी धाकटा मुलगा त्याच्या वापाला म्हणाला की, वावा जिन्दगी-पैकी माझे हिशाला येणार भाग मला दे। तेवा त्याचा वाप आपला जिन्दगी विभाग करून दिला। काहिं दिवसा-नन्तर लहान मुलगा आपला सर्व जिन्दगी घेवून दूर देशाला गेला। तेथे तो आपला सर्व जिन्दगी लपांगिरीने नाण केला। तो आपला सर्व जिन्दगी खर्च केल्या-नन्तर त्या देशात भोठा दुष्काळ पडला। तेवा तो आपला पोटाला काहिं नाही असे पाहून त्या गावा-पैकी एका गृहस्थाची घरी जावून राहिला। तो गृहस्थ त्याला डुकर संरक्षण करायाला आपला शेताला पाठविला। तेथे तो डुकर खाण्याची येंडीने आपला पोट भरायाला इच्छा केला, तरी ते सुधा त्याला कोणी-ही दिले नाही। तेवा तो शुद्धिवर घेवून असे म्हणाला की, माझ्या वापा जवळ पुण्यक नवकराला पोटभर अन्न मिळते। असे असून मी उपवास मरतो। मी आता इयून माझ्या वापा-कडे जावून म्हणतो की, वावा मी तुम्हा-पुढे व परलोका विसुद्ध पाप केलो। आता तुमचा मुलगा म्हणून घ्यायाला मी योग्य नाही। मला तुमच्या नवकरा-पैकी एक करून घ्या। असे वीलून तो आपला वावा-कडे गेला। तो अजून दूर होता तेकाच त्याचा वाप त्याला पाहून भोठ्या अन्तःकरुणाने त्याच्या-कडे पक्कत जावून त्याच्या गळ्याला मिठि घालून चुंविला। तेवा तो मुलगा म्हणाला की, वावा, परलोका-विसुद्ध व तुमच्या समक्षम पाप मी केला। आता तुमचा मुलगा म्हणून घ्यायाला योग्य नाही। हे ऐकून वाप आपला नवकर लोकाला असे सांगितला की, उत्तम प्रकारचे आंगरखा आणून त्याला घाला, त्याच्या वीठात आंगठी घाला, आणखी पायात जीडे घाला। अस्ही जिवण करून धानंदाने राहू। कारण हा माझा मुलगा मेल्या-सारखा भाला होता

आता तो जीवंत आहे, गेला होता तो आता मिकाला । सर्वाना हे ऐकून आनन्द भाला ॥

त्याचा घोरला मुलगा शीता-मध्ये होता । शीताहून परत येताना घरा-जवळ नृत्य आणि गायन ऐकून, आज काय आहे, म्हणून आपला नवकरा-पैकी एकाला बोलावून विचारला । तुम्हा सहोदर आला आहे म्हणून तो नवकर सांगितला, आणखी तो पुनः सुरचित येवून भेटला-मुळे तुम्हा वाप मेजवानी वगीरे आनंदाचा कृत्य केला आहे । हे ऐकून तो रागावून घरा वाहेर उभा राहिला । तेहो त्याचा वाप वाहेर येजन त्याला विनती करू लागला । त्याला मुलगा बोलला की, पहा, मी इतके दिवस तुमचे सेवा करीत आहे । तुमचा अज्ञा मी कधी-ही मोडलो नाही । असे असून माझ्या स्त्रीही घरोवर चैनि करायाला भला कधी-ही सवड दिले नाही । परन्तु तुम्हा सर्व संपत रांडवाजीने हरलेला तुम्हा मुलगा आल्या वरीवर तू त्याच्या करिता मेजवानी दिले । त्याला वाप सांगितले की, तू नेहमी माझ्या-जवळ असतोस, माझा सर्व जिन्दगी तुम्हाच आहे । आता तू आनन्दी व संतोषी व्हावा असावा होतास । कारण हा तुम्हा वंशु मेलेला जीवंत आहे आणि गेलेला सांपडला आहे ॥

[No. 6.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek manushyā-lā dōn mulē hōtē. Āni tyā-paikī
A-certain man-to two sons were. And them-from-among

dhākātā mul'gā tyā-chyā bāpā-lā mhanālā kī, 'bābā,
the-younger son his father-to said that, 'father,

jind'gī-paikī mājhē hīsā-lā yēnār bhāg 'ma-lā dē.' Tēvā
the-property-from-among my share-to to-come portion me-to give.' Then

tyā-tsā bāp āp'lā jind'gī vibhāg-karūn dilā. Kāhi div'sā-nantar
his father his-own property having-divided gave Some days-after

lāhān mul'gā āp'lā sarv jind'gī ghēvūn dūr dēsā-lā
the-younger son his-own all property having-taken a-far country-to

gēlā. Tēthē tō āp'lā sarv jind'gī laphangirī-nē nās-kēlā. Tō
went. There he his-own all property riotous-living-by squandered. He

āp'lā sarv jind'gī kharts-kelyā-nantar tyā dēsāt mōthā duslikāl
his-own all property had-expended-after that in-country a-great famine

pad'lā. Tēvā tō āp'lā pōtā-lā kāhi nāhī asē pābhūn tyū
fell. Then he his-own belly-to anything is-not so seeing that

gāvā-paikī ēkā grīhasthā-chī gharī dzāvūn rāhīlā. Tō
village-from-among one householder-of to-house having-gone remained. That

grīhasth tyā-lā duk'ra samrakshan karāyā-lā āp'lā sētā-lā pāthavilā.
householder him-to swine protection to-make his-own field-to sent.

Tēthē tō duk'ra kluāyā-chī pōndī-nē āp'lā pōt bharāyā-lā iohchilā
There he swine eating-of husks-with his-own belly to-fill wish

kēlā, tarī tē sudhā tyā-lā kōnī-hī dilā nāhī. Tēvā tō
made, yet that even him-to by-anybody-even was-given not. Then he

śuddhi-var yēvūn asē mhanālā kī, 'mājhya bāpā-dzaval pushkal
senses-on having-come so said that, 'my father-near many

nav'k'rā-lā pōt-bhar ann miltē: asē asūn mī up'vāsa mar'tō.
servants-to belly-full food is-got; so having-been I starvation-by am-dying.

Mi ītā ithān mājhya bāpā-kadē dzāvūn mhan'lō kī, "bābā,
I now from-here my father-to having-gone say that, "father,

mī tujhyā pūdhē va par-lökā-viruddh pāp kēlō, ātā tum-tsā mulgā
I of-thee before and next-world-against sin did, now your son
 mhanūn ghyāyā-lā mī yōgy nāhī; ma-lā tum-chyā nav-kṛā-paiki
-having-said to-take I worthy am-not; me-to your servants-from-among
 ēk karūn ghyā.' Asē bōlūn tō āplā bābā-kadē gēlā Tō
one having-made take.' So having-said he his-own father-to went. He
 adzūn dūr hōtā tēvhā-tsā tyā-tsā bāp tyā-lā pālūn mōthyā
yet far was just-then his father him having-seen great
 antahkarunā-nē tyā-chyā-kadē palat dzāvūn tyā-chyā galāyā-lā miti
compassion-with him-of-towards running having-gone his neck-to embracing
 ghālūn chumbilā. Tēvā tō mulgā mhanālā kī, 'bābā, par-lökā-
having-put kissed. Then the son said that, 'father, next-world-
 viruddh va tum-chyā samaksham pāp mī kēlā. Ātā tum-tsā
against and your in-presence sin I did. Now your
 mulgā mhanūn ghyāyā-lā yōgy nāhī.' Hē aikūn bāp
son having-said to-take worthy am-not.' This having-heard the-father
 āplā nav-kār lōkā-lā asē sāngitlā kī, 'uttam prakār-chē āngarkhā
his-own servant people-to so told that, 'the-best sort-of a-coat
 āpūn tyā-lā ghālā; tyā-chyā hōtāt āng-thī ghālā, ān'khī
having-brought him-to put; his on-finger a-ring put, and
 pāyāt dzōdē ghālā; ambi jēvan karūn ānandā-nē rāhū;
on-feet shocs put; we feeding having-done gladness-with will-like;
 kāran hā mādzhā mulgā mēlyā-sārkhā dzhālā hōtā, ātā tō jivant
because this my son dead-like become was, now he alive
 āhē; gēlā hōtā, tō ātā miślā.' Sarvā-nā hē aikūn ānand
is; gone was, he now is-obtained.' All-to this having-heard joy
 dzhālā
become.

Tyā-tsā thōrlā mulgā sētā-madhē hōtā Sētā-hūn parat yētā-nā
His eldest son field-in was. Field-from back while-coming
 gharā-dzaval miti āni gāyan aikūn, 'ādz kāy āhē?'
house-near dancing and singing having-heard, 'to-day what there-is?'
 mhanūn āplā nav-kṛā-paiki ēkā-lā bolāvān vichārlā. 'Tudzā
having-said his-own servants-from-among one-to having-called he-asked 'Thy'
 salōdar ālā āhē,' mhanūn tō nav-kar sāngitlā; 'ān'khī tō punah
brother come is,' having-said that servant told; 'and he again
 surakshhit yēvān bliētā-mulē tūdzhā bāp mējvānī, vagairē,
in-good-health having-come met-because thy father feast, etc,
 ānandā-tsā krity kēlā āhē.' Hē aikūn tō rāgāvān
rejoicing-of action done is' Thus having-heard he being-angry

gharā-bāhēr ubhā rāhilā. Tēvhā tyā-tsā bāp bāhēr yēūn
 house-outside-of standing remained. Then his father out having-come
 tyā-lā vinantī karū lāg'lā. Tyā-lā mul'gā bō'lā kī, 'pahā, mī it'kē
 him-to entreaty to-do began. Him-to the-son said that, 'see, I so-many
 divas tum-chē sēvā karit āhē, tum-tsā adnyā mī kadhi-hī mōd'lō
 days your service doing am, your order I ever-even broke
 nāhī; asē asūn mājhyā snēhī-barōbar chaini karāyā-lā ma-lā kadhi-hī
 not; so having-been my friends-with merriment to-make me-to ever-even
 savad dilē nāhī. Parantu tudzhā sarv sampat rānd-bāji-nē har'lēlā
 liberty given not. But thy all wealth harlotry-by who-has-wasted
tudzhā mul'gā ālyā-barōbar tū tyā-chyā karitā mēj'vānī dilē'
 thy son came-as-soon-as thou of-him for a-feast gavest.
 Tyā-lā bāp sāngit'lē kī, 'tū nēh'mī mājhyā-dzaval as'tōs, mādzhā
Him-to the-father said that, 'thou always of-me-near art, my
 sarv jind'gī tudzhā-ts āhē Ātā tū ānandi va santōshī v'hāvā-
 all property thine-alone is. Now thou happy and contented shouldst-
 asāvā-hōtās; kāran hā tudzhā bandhu mēlēlā, jivant āhē; āni gēlēlā,
 have-been; because thus thy brother dead, alive is; and gone,
 sāpad'lā āhē,
 'found is.'

[No. 7.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

येक कोला व कोली होती । ते येक दिवस फिरण्यास गेले । जाताना वाटे-मधे येक वाघाचा घर होता, ते पाहून कोली, मी इथेच प्रमूळ होतो, म्हणूळ लागली । हे ऐकून कोला म्हणाला की, अग रांडे, वाघ सायंकाळी येवून तुला खाऊन टाकील । खाल्या-वर तुम्हा जन्म नाहिसा होतो । हे न एकता कोली वाघाच्या घरात गेली । सायंकाळी वाघ आपल्या घराला आला । हे पाहून कोला कोलीस, मूळ कणासाठी रडतात, म्हणून विचारला । त्याला ती, वाघाचा सास दे म्हणतात, म्हणून सांगितली । त्याला कोला, आणून दिलो आहे की, म्हणून उत्तर दिला । हे ऐकून कोली, ते सगळे संपले म्हणून सांगितली । तेवढे वाघ ऐकून, मला मारतात, म्हणून पळून गेला । इतक्यात मूळ घोर भाली आणि आई व मूळ मिळून आपल्या घराला जाऊन प्रपंच करू लागले । वाघ ते गेलेले पाहून आपल्या घराला आला ॥

[No. 7.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Yēk kōlā va kōli hōtī. Tē yēk divas phir'nyās gēlē.
A fox and a-vixen there-were. They one day to-walk went.

Dzātā-nā vātē-madhē yēk vāghā-tsā ghar hōtā, tē pāhūn
While-going the-way-on one tiger-of house was, that having-seen

kōli, 'mī i thē-ts | prasūt-hōtō,' mhanū lāg'lī. Hē aikūn
the-vixen, 'I here-only deliver,' to-say began This having-heard

kōlā mhanālā kī, 'aga rāndē, vāgh sāyaukālī yēvūn
the-fox said that, 'oh-you hussy, the-tiger in-the-evening having-come

tu-lā khāūn tākil; khālyā-var tuḍzhā jāmm nāhi-sā
thee-to having-eaten will-throw; having-eaten-after thy life nothing-like

hōtō.' Hē na aikētā 'kōli vāghā-chyā gharāt gēlī.
will-be' This not hearing the-vixen the-tiger-of in-the-house went.

Sāyaukālī vāgh āp'lyā gharā-lā ālā. Hē pāhūn kōlā
In-the-evening the-tiger his-own house-to came This having-seen the-fox

kōlis, 'mūl kaśāsāthi iad̄tāt?' mhanūn vichār'lā. Tyā-lā
to-the-vixen, 'children what-for are-erying?' so asked. That-to

tī, "vāghā-tsā mās dē," mhanātāt, mhanūn sāngit'lī. Tyā-lā kōlā,
she, "tiger-of flesh give," (they)-say, so told. That-to the-fox,

ānūn dilō-ābhē kī, mhanūn uttar dilā. Hē
'having-brought I-have-given don't-you-see,' so reply gave. This

aikūn kōli, 'tō sag'le sāmp'le,' mhanūn sāngit'lī.
having-heard the-vixen, 'that all was-finished,' so she-told.

Tēv'dē vāgh aikūn, 'ma-lā mārtāt,' mhanūn palān
That-much the-tiger having-heard, 'me (they)-kill,' saying having-run

gēlā. It'kyāt mūl thōr dzhālī āni āi
went. In-the-meantime the-children grown-up became and the-mother

va mūl mūlūn āp'lyā gharā-lā dzhānūn prapañch
and the-children together their-own house-to having-gone worldly-living

karū lāg'lē. Vāgh tō gēlēlē pāhūn āp'lyā gharā-lā ālā.
to-do began. The-tiger they gone having-seen his-own house-to came.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a fox and a vixen. One day they were strolling about and came to the house of a tiger. Said the vixen, 'here and nowhere else I will be delivered of my cubs.' When the fox heard this he said, 'O you hussy, when the tiger comes home in the evening he will devour you and your life will be at an end.' The vixen did not listen to him but entered the house of the tiger. The tiger returned in the evening, and the fox, when he had seen this, said to the vixen, 'why are the children crying?' Answered the vixen, 'they ask me to give them some tiger's flesh.' The fox answered, 'have I not already given you some?' When the vixen heard this she said, 'that has all been consumed.' The tiger heard this and ran away thinking that they would kill him. In due time the children grew up. Then the mother went with them to their own house, and they began to live there. When the tiger saw that they were gone he came back to his own house.

KONKAN STANDARD.

Marāthī is the principal language of all the coast districts of the Bombay Presidency, from Daman in the north to Rajapur in the south. The northern part of this territory from Daman to Umbargaon, is divided between Marāthī and Gujarātī, and the influence of the latter language is also felt farther south, the vocabulary being, to some extent, Gujarātī. This element is not, however, strong.

In the south Marāthī gradually develops into Kōnkanī, the connecting links being Sangamēśvarī and Bānkōtī on one side, and Kudālī on the other.

The Marāthī spoken in the territory defined above is closely related to the language of the Dekhan. In some characteristic points, however, it differs, much in the same way as is the case with the Marāthī of Berar and the Central Provinces.

It has already been remarked, and it will be shown below, that the dialects spoken by the Kun'bīs of Poona and the Thākurs of Nasik mainly agree with the Marāthī of the Konkan. They will therefore, so far as materials are available, be dealt with in connection with that form of the language.

The Marāthī of the Dekhan is the language of the literature and of the Government. Through the gradual spreading of education it more and more influences the dialects of the coast districts, and the specimens received from Kolaba, Janjira, and Ratnagiri, and professing to be written in Sangamēśvarī, one of the dialects of the Konkan, have proved to be in the usual language of Marāthī literature. Most of them represent the speech of the educated classes, which is more or less influenced by the written language all over the Konkan.

The Portuguese missionaries, to whom we are indebted for a grammar of the dialect

as spoken in Salsette, call it the northern dialect of Kōnkanī.

Name of the dialect. It is not, however, a dialect of Kōnkanī, but a form of speech intermediary between that dialect and the Standard form of Marāthī current in the Dekhan. It may conveniently be designated as the Konkan Standard of Marāthī. This name cannot lead to confusion. It has long been customary to state that Marāthī has two main dialects, one belonging to the Konkan, and the other current in the Dekhan. The Konkan Standard corresponds to the former. It must, however, be borne in mind that this dialect is different from Kōnkanī, the language of the Southern Konkan.

The Konkan Standard has been returned under a bewildering mass of different

names, partly denoting locality and partly caste or occupation

Sub-dialects. To the former class belong Bānkōtī, Damanī, Gliūtī, Māoli, and Sangamēśvarī; to the latter Āgārī, Bhandārī, Dhan̄gārī, Karhādī, Kiristāv, Kōli, Kun'bī, Par̄bhī, and Thākīrī. These so-called dialects will be separately dealt with below. In this place we shall consider them all as one form of speech, with slight local variations.

The Konkan Standard is the principal language of Thana, the Jawhar State, Kolaba,

Janjira, and the northern part of Ratnagiri. It is spoken by

Area in which spoken. about $2\frac{1}{2}$ million people.

Proceeding from the north the details are as follows.

A dialect called *Parbhī* has been returned as spoken by nearly the whole Marāthi speaking population of Bombay and Thana as far north as Daman. *Parbhī* literally means the language of the *Prabhus*. The *Prabhus*, who are identical with the *Kāyasths* of Gujarat and Upper India, were professional writers in the seventeenth and eighteenth centuries, under both the *Muhamadān* and the *Marāthā* governments. Marāthi language and literature are largely indebted to their efforts in recording in prose for the first time the historical events of their period.

The *Prabhus* are said to have come from Gujarat and Upper India. Their language is everywhere that of their neighbours. *Parbhī* has been returned as a separate dialect from Bombay and Thana. It is also called *Kāyasthī*, and in Bombay the *Bombay* dialect, while it is known as *Damanī* in the north round Daman.

The number of speakers has been estimated as follows for the use of this survey. —

Thana	.	.	.	.	.	.	.	.	.	.	.	15,000
Jawhar State	.	.	.	.	.	.	.	.	.	.	.	51,000
Bombay Town and Island	.	.	.	.	.	.	.	.	.	.	.	94,000
												<hr/>
												TOTAL . . 160,000

The 51,000 speakers in the Jawhar State have been returned as speaking Marāthi. No specimens have been forwarded, and the classification is not, therefore, quite certain.

Kōlis are found in almost every village in Gujarat, the Konkan, and the Dekhan.

Kōli They are considered to be one of the early tribes, and they usually live by agriculture or fishing. They have often been connected with the *Mundā* tribes, who are commonly denoted as *Kols*. The *Kōlis* of Thana include many small tribes, and may broadly be sub-divided into three classes: the hill *Kōlis*, the *Son Kōlis* of the coast, and certain low-castes who are not recognised by the rest. They everywhere speak the dialect of their neighbours.

Kōli has been returned as a separate dialect from Bombay, Thana, Kolaba and Janjira. The local estimates of the numbers of speakers are as follows: —

Bombay Town and Island	.	.	.	.	.	.	.	.	.	.	.	10,000
Thana	.	.	.	.	.	.	.	.	.	.	.	163,000
Kolaba	.	.	.	.	.	.	.	.	.	.	.	10,186
Janjira	.	.	.	.	.	.	.	.	.	.	.	6,000
												<hr/>
												TOTAL . . 189,186

Kristīv The native Roman Catholic Christians of Thana are usually called *Kristīv* by their Hindu and Musalman neighbours. Among Europeans they are known as Portuguese or *Salsette* Christians. They have been reported as speaking a separate dialect, called *Kristīv*, and their number has been estimated for the purposes of this survey at 25,500.

Kun'bīs The *Kun'bīs* or *Kulambis* are husbandmen. They are usually divided into three groups, the *Talheri* or *Konkan* *Kun'bīs*, the *Marāthā* or *Dekhan* *Kun'bīs*, and the *Pāchkalīs*. They everywhere speak the local language of their district. Thus the *Kun'bīs* of *Khandesh* speak a form of *Khāndēshī*. See Vol. ix, Part ii.

Kunbī has been returned from the sea-coast of Thana and Janjira, and specimens have also been received from Poona. Estimates of the number of speakers are only available from Thana and Janjira. The revised figures for those districts are—

Thana	·	·	·	·	·	·	·	·	·	·	·	·	350,000
Janjira	·	·	·	·	·	·	·	·	·	·	·	·	18,000
													<hr/>
													TOTAL . . . 368,000

The Āgāris are a class of husbandmen, usually considered to be Kōlis. Most of them are salt makers and tillers of salt rice land. They are reported as speaking a separate dialect in Kolaba, where they are chiefly found in the villages on both sides of the Amba River in the Pen and Alibak Talukas, in villages situated on the creeks of the Panwel Taluka, and in all the villages of the Uran Peta. Their number has been estimated at 22,826.

The Dhan'gars or shepherds have often been reported to speak a dialect of their own. The so-called Dhan'gari of Chhindwara will be dealt with in connection with the other dialects of that district.

Dhan'gari. It is quite different from the dialect of the shepherds in the Bombay presidency, where Dhan'gari has been returned from Thana, the Jawhar State, Janjira, and Belgaum. The following are the local estimates of the number of speakers:—

Thana	·	·	·	·	·	·	·	·	·	·	·	·	1,160
Jawhar	·	·	·	·	·	·	·	·	·	·	·	·	20
Janjira	·	·	·	·	·	·	·	·	·	·	·	·	70
Belgaum	·	·	·	·	·	·	·	·	·	·	·	·	500
													<hr/>
													TOTAL . . . 1,750

Bhāndārī is the dialect spoken by the Bhāndāris, or palm-juice drawers. It has been reported as a distinct form of speech from Kolaba and Janjira, and the number of speakers has been estimated as follows:—

Kolaba	·	·	·	·	·	·	·	·	·	·	·	·	3,513
Janjira	·	·	·	·	·	·	·	·	·	·	·	·	4,850
													<hr/>
													TOTAL . . . 8,663

The Thākurs are one of the early tribes, and they are found all over Gujarat, the Dekhan, and the Konkan. They are considered to be the Thākari. descendants of Rājputs and Kōlis. Thāk'ri has been returned as a separate language from Kolaba and Nasik, and the number of speakers has been estimated as follows:—

Kolaba	·	·	·	·	·	·	·	·	·	·	·	·	10,405
Nasik	·	·	·	·	·	·	·	·	·	·	·	·	15,000
													<hr/>
													TOTAL . . . 25,405

Karhādī is the dialect spoken by the Karhādā Brāhmans in Sawantwadi, Ratnagiri, and Bombay Town and Island. They are supposed to take Karhādī. their name from Karhad in Satara. Estimates of their number are only available from Bombay Town and Island, where they are said to number about 2,000.

Sangamesvari is the language of Sangameshvar, a town in the Devrukhi Taluka of Ratnagiri. The name is, however, often used to denote the Konkan Standard of Marathi from Bombay to Rajapur. It is there said to be the language of all Hindus (except Brahmans), of the Jews, the native Christians, and the Konkanī Musalmāns called Nawājīts.

The figures returned for the purposes of this survey are as follows:—

To this total must be added 234,800 speakers in the south of Kolaba, who were originally returned as speaking Konkani, but who have since been stated to speak the ordinary Marathi of the district. We thus arrive at an estimated number of 1,332,800 speakers of Sangamesvari. Compare, however, the remarks on pp. 33 and 122.

The variety of the latter dialect spoken by Muhammadans is usually called Bänkötî, i.e. properly the dialect of Bankot in the Mandangad Taluka of Ratnagiri. Only 1,787 speakers have been returned from Kolaba, no estimates being available from other districts.

The dialect spoken in the Western Ghats, between Kolaba and the Bhor State, is usually called Ghāti. It is probably identical with Māolī, the language of Naval, or the country above the Sahyadris, between Thana and Poona. The latter dialect has only been returned from Bombay Town and Island. The number of speakers has been estimated for the purposes of the Linguistic Survey as follows:—

All these so-called dialects are closely related. They are merely local forms of the Total number of speakers of current Marathi of the Konkan. By summing up the Konkan Standard figures given in the preceding pages we arrive at the following total for that form of speech:—

Parbhli	.	.	.	.	.	.	.	.	.	.	.	160,000
Koli	.	.	.	.	.	.	.	.	.	.	.	189,186
Kiristūv	.	.	.	.	.	.	.	.	.	.	.	25,500
Kunbhi	.	.	.	.	.	.	.	.	.	.	.	368,000
Āgāri	.	.	.	.	.	.	.	.	.	.	.	22,820
Dhan̄gari	.	.	.	.	.	.	.	.	.	.	.	1,750
Bhāndāri	.	.	.	.	.	.	.	.	.	.	.	8,663
Thākri	.	.	.	.	.	.	.	.	.	.	.	25,105
Karhādi	.	.	.	.	.	.	.	.	.	.	.	2,000
Sangamīśvari	.	.	.	.	.	.	.	.	.	.	.	1,832,600
Bankoti	.	.	.	.	.	.	.	.	.	.	.	1,787
Ghūti and Māohi	.	.	.	.	.	.	.	.	.	.	.	37,000
TOTAL												2,374,917

To this total must be added the speakers of a few broken dialects, *viz.*, Kātkāri or
 Speakers of broken dialects. Kāthōdī, Vārlī, Vādāval, Phudāgi and Sāmvēdī. They will
 be dealt with below. We thus arrive at the following
 grand total :—

Konkan Standard	.	.	.	.	.	.	.	.	.	.	.	2,174,917
Kātkāri	.	.	.	.	.	.	.	.	.	.	.	76,700
Vārlī	.	.	.	.	.	.	.	.	.	.	.	92,000
Vādāval	.	.	.	.	.	.	.	.	.	.	.	3,500
Phudāgi	.	.	.	.	.	.	.	.	.	.	.	1,000
Sāmvēdī	.	.	.	.	.	.	.	.	.	.	.	2,700
												TOTAL . . 2,350,817

The most typical form of the Konkan Standard is spoken in the southern part of Konkan Standard of Thana Thana, and will be dealt with first. A grammar of this form of speech was written in the seventeenth century by a Portuguese missionary, and the missionary Francisco Vas de Guimaraens wrote an abridged version of the gospels in it. An analysis of this latter work has been printed in the Journal of the Bombay Branch of the Royal Asiatic Society, and a short specimen, taken from that source, has been reproduced below. It is usually known as a 'Purān', and is highly popular with the Catholic Christians of Thana.

AUTHORITIES—

GUIMARAENS, FRANCISCO VAS DE,—*Declaracão novamente feita da muita Dolorosa Morte e Paixão do Nosso Senhor Jesus Christo. Conforme a Escrivanaria os quatro evangelistas.* Lisboa 1659. Reimpresso Bombaim 1845

MITCHELL, REV. J. MURRAY,—*Maráthi Works composed by the Portuguese.* Journal of the Bombay Branch of the Royal Asiatic Society. Vol. iii, Part i, 1849, pp. 132 and ff.

Grammatica da língua Koncan no dialecto do Norte, composta no seculo xvi por hum missionario Portuguez, e agora pela primeira vez dada á estampa (por Joachim Heledoro da Cunha Rivara) Nova-Goa Na imprensa nacional 1858.

Gazetteer of the Bombay Presidency Vol xxi, Part i Bombay 1852. Note on the language on pp. 67 and ff.

Pronunciation.—There is considerable uncertainty in the marking of long vowels. Thus we find *nāy* and *nay*, not; *uṭhūn* and *uṭhun*, having risen; *tā* and *tū*, thou; *hutū* and *hōtō*, I was. The final *ā* of neuter bases is usually marked as short; thus, *sagōlā*, all; *duk'rā*, swine. The long forms *sagōlā*, *duk'rā*, etc., are, however, also common and seem to be more correct. *Ē* is usually pronounced as *yē*, *yā*, or *yō*; thus, *yēk*, *yōk*, one; *lyēk*, *lyāk*, and *lyōk*, son. Before *yē* a guttural is occasionally changed to the corresponding palatal. Thus, *gēlā*, *gyēlā*, and *jēlā*, he went; *ghēūn* and *jhēūn*, having taken; *kēlā* and *chēlā*, done. Similarly we often find *vō* and *vā* instead of *ō*; thus, *pōt* and *pvōt*, belly; *sōnā* and *svānā*, gold.

An *a* is pronounced in many cases where the language of the Dekhan uses *ē*. Thus especially in the neuter singular of strong bases, the neuter plural of weak bases, and the future of the first conjugation. Thus, *sōnā*, gold; *duk'rā*, swine; *bōlān*, I shall say. *A* also corresponds to *ē* of the Dekhan in several pronominal adverbs, and, occasionally, also elsewhere; thus, *tarā*, there; *bhuka-na*, by hunger; *hōta*, they were.

The *Anunāsika* is very commonly dropped. Thus, *karū*, and *karu*, to do; *rānāt*, in the forest. It is often, however, replaced by an *n*, and an *n*-sound is often inserted between a vowel and a following consonant. Thus, *tānīlā*, from among them; *mīn*, by me, *māndzā* and *mādza*, my; *kaithā* and *kathā*, story, etc.

Aspirated and unaspirated letters do not seem to differ much in pronunciation, and they are often interchanged. Thus, *jīb*, tongue; *āmī*, we, *hānūn* and *ānūn*, having brought; *lābh'ētē* and *lāb'tē*, is found, etc.

The palatals are pronounced as *ts*, *dz*, etc., not only in the same cases as in the Dekhan, but also before *ē*; thus, *ḍzē*, who (plural); *tyā-tē sōh'rē*, his sons

Cerebral *d* and *dh* after vowels become *r*; thus, *ghōrā*, a horse; *par'lā*, he fell; *av'rā*, so great. *D* is, however, preserved in the extreme north and in Ratnagiri, and also in the east where the influence of the Dekhan standard is stronger.

Cerebral *n* becomes *n*; thus, *kōn*, who? *pan*, but. *N* is often written where the influence of the literary language is strong, and it is probably also often pronounced by the educated. Thus, the Karhālā Brāhmans of Bombay use the cerebral *n*. In the verb *mhan'ñ*, to say, *n* sometimes becomes *ng*, thus, *mhaṅgun*, therefore.

Cerebral *l* becomes *l*; thus, *eag'lā*, all; *dōlā*, an eye. *L* is, however, often used exactly as is the case with *n*.

V is very faintly sounded before *i*, *ī* and *ē*; thus we find *istu* and *ristu*, fire; *is* and *vīs*, twenty; *yēl* and *vēl*, time.

In other respects the pronunciation is mainly the same as in the Dekhan.

Nonns.—The oblique base is, in most cases, formed as in the Dekhan *Bāpus*, a father, however, has the oblique form *bāpās*; thus, *bāpās-tsā*, of a father. In the same way we often find *āis*, a mother, unchanged before case suffixes and forming its plural *āyās*, oblique *āyās*. The regular forms are, however, also often used. Thus, we find in Sangamēśvari forms such as *bāpās*, to a father; *bāp'sā-kadē*, towards (his) father. On the other hand, the oblique form sometimes ends in *s*, also in other nouns; thus, *sōkris-lā*, to a daughter; *mān'sās-lā*, to a man.

Bases ending in *ū* often change *ū* to *vā* in the oblique form; thus, *lēk'rū*, a child, obl. *lēk'rūā*. The common form is, however, *lēk'rā* as in the Dekhan.

The case suffixes are, on the whole, the same as in the Dekhan, but the case of the agent usually ends in *n*, *na*, or *nī*; thus, *sōk'ryān*, by the son; *bābā-na* and *bāpās-nī*, by the father. The last form is originally a plural. An ablative is often formed by adding *ḍzūn*, and this form is very often used as the case of the agent; thus, *bāpās-ḍzūn tāl'rā-lā sāngit'lā*, the father said to the servants. The suffix *śi* or *śi* is also very commonly used to form an ablative or instrumental; thus, *tāl'rān-śi ēk*, one from the servants. The locative is often formed by adding *ān* or *āt*, thus, *gharān* and *gharāt*, in the house.

We may finally note that the neuter gender is commonly used as in Kōṅkāni to denote young female beings, thus, *tsēdū*, a girl (Sangamēśvari). Compare Telugu.

Pronouns.—The personal pronouns are the same as in the Dekhan, subject to the changes mentioned under the head of Pronunciation. Thus, *mī*, I; *āmī*, we; *tū*, thou; *tumī*, you. The agent case often takes the suffix *nī*; thus, *mī* and *mī-nī*, by me. 'To me' is *ma-nā* and *ma-lā*; 'my' is *mādżā*, *māndżā*, and also sometimes *māhā*. The first person plural, when the person addressed is included, is *āpun*.

Other pronouns are in the main regular. The usual form for 'this' is *hō* or *ō*, but also *hā* and *ā*. In Sangamēśvari we find *hā*, this; *tā*, that; and *ḍzā*, which.

Verbs.—The verb substantive is formed from the bases *as* and *hō* as in the Dekhan. The base *as* forms its present tense regularly *āsē*, I am; *āsēs*, thou art, etc. The present

[No. 8.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD

KOLI DIALECT.

(BOMBAY TOWN AND ISLAND)

SPECIMEN I.

एका मानसाला दोन सोकरे होते। त्यामनचा धाकला सोकरा वापासला जापला। वापुस माजा धनाचा वाँटा माना देस। तदै वापास-जून धन वाँटिलै। तदै शोश्या दिमांगी धाकल्या सोकल्यान त्याच्या वाँच्याला जवरै आलतै तवरै जकलै कवलिलै आन दूर विजा गाँवा जेला आन तटे रिला न त्याचे मेरे जवरै होतं नोतं तवरै जकलै उदलिलै। याचे मेरे अर्दी पुन नोती नी त्या गाँवांत मोठा दुकाल आयला नी तदै त्याती खावाचे हात होवै लागले। मगरी तो तनचेच एका सावकाराचे घरा जेला न त्याचे जवल हाला। तदै त्या सावकारान त्याला धारलन ग्रेता-वर डुकरै चारावाला। डुकरॉला जी भुशी लाभे त्यामनची त्यान खुशीरी खावन पोट भरलै असतै। पुन त्याला कोन देवाला नाय। तदै त्याचे डोले उघरले तदै तो जापिते। माझे वापासचे घरा कवरे चाकरॉला पोटभर रोटी लाभते न मी अटे इन रोटी मरतांय। आतां मी अटेशी उटतांय न वापासचे घरा जातांय न त्याला निमगितांय, रोय वापुस मीन परमेसराचै तुज देकत पाप केलैय। तवां आजरी माना तुजा सोकरा नय वोलवये। पन माना तू आजरी चाकर लेख। अवरै जापुनशी तो त्याचे वापासचे घरा जेला। जदै त्याचे वापास-जून लांबरी वगिलै माझा सोकरा येते तदै तो धाँवत जेला न सोकल्याला आँटी मारली। तदै सोकरा वोलते रोय वापुस मीन तुजे देखत परमेसराचै पाप केलै न आजरी माना तुजा सोकरा नय वोलवये। त्याचे वापास-जून चाकरॉला सांगितलै, त्याला आंगान घालावा एक आंगरखा हाना नी यास। याचे हातान आंगुतली न पायान जोरे घालावास यास। मगरी आपुन जेवाचै मांडु नी मजा करू। माजा सोकरा मेलता तो विजुन जिता भायला न तो नाय भालता माना खावला। तदै ते जकले नाचावा लागले ॥